The Messenger.

"As the Truth is in Jesus."

VOL. XLVIII.—No. 48. PHILADELPHIA, WEDNESDAY, NOVEMBER 26, 1879. WHOLE No. 2356.

S of Inq G

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

☞All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

ADVENT HYMN.

"*Macht hoch die Thür, die Thor' macht weit.*"
—George Weissel, 1630.

Lift high the door; ope wide the gate!
The Lord of glory comes in state;
A King, who o'er all kings presides;
A Saviour of all worlds, besides;
Who life and healing with Him brings;
Wherefore my soul e'er joyful sings:
To Thee, my God, be praise;
My Maker, rich in word!

He is upright, a Helper true;
Most faithful and kind-hearted too.
His royal crown is holiness;
His sceptre, mercy, in distress.
To all our needs an end He brings;
Wherefore my soul e'er joyful sings:
To Thee, my God, be praise,
My Saviour great in deeds!

O blest the land, the city blest,
Which is of this Great King possessed.
All hearts are happy everywhere,
Which, for this King, a throne prepare.
He truly is the Source of joy,
Unmingled with the least alloy.
To Thee, my God, be praise,
My Comforter most dear!

Lift high the door; ope wide the gate!
Your hearts, as temples, put in state.
The palms of godliness strew wide,
With pious joy on every side.
The King will then come nigh to you,
And life impart and healing too.
To Thee, my God, be praise,
For word, and deed, and grace!

To me, my Saviour, Jesus, come;
Deep in my heart for Thee there's room.
O enter Thou, with grace divine,
And let Thy face e'er on me shine.
O may Thy Spirit lead and guide,
To place eternal at Thy side.
And to Thy name be praise,
O Lord, through endless days!

S. R. F.

Theology and Criticism.

For the Messenger.

ADVENT IN EDEN.

The word of promise spoken in Eden, was the first manifestation of grace to fallen man. The promise was the act of Jehovah coming nigh to the transgressor with a benediction of redeeming love. Conscience-stricken, the curse pronounced on the ground and on Adam and Eve, filled them with sorrow and shame. But before they went forth from their abode of primeval bliss, Jehovah revealed Himself as their refuge and hope. Whilst the curse fell on the transgression, the transgressor himself should, through the seed of the woman, triumph over the consequences of transgression.

It is written: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Two historical forces are announced—the enmity of the tempter to the seed or posterity of the woman, and the victory of the Seed of the woman over the tempter. At this point begins the history of moral evil in our race, the process of disorganization and death, the antagonism between evil and good, and all the untold woes of sin. But at the same moment begins, also, the history of Immanuel, God with man, the development of faith and hope, and a mysterious process onward and upward looking toward the fulness of time when God should send forth His Son, made the promised seed of the woman.

In the advent of Jehovah to the transgressor in Eden, we may recognize the idea of revelation and redemption. This idea may be seen unfolding its hidden fulness in every epoch of Old Testament history, until at length the untold riches of the first word of grace are illustrated in the Son of David, waking the hosannahs of Jews and Gentiles.

For The Messenger.

ROMAN DISINTEGRATION.

The following article, entitled "Fallacious Dreams," is taken from an editorial in the *Catholic Standard*:

The *Independent*, at the close of some remarks on the recent encyclical which we noticed at length last week, says:

"Perhaps the attitude of antagonism of Protestantism to Catholicity, may also be very much alleviated, not only as indicated by the position of the Episcopal and the (German) Reformed Church, but by such papers as that of Dr. R. S. Storrs before the New York Evangelical Aliance."

"These are simply 'fond imaginings' of the *Independent*, unsubstantial and unreal. Protestantism must run its course to its legitimate end, which is disintegration and dissolution, producing, as its logical results, indifferentism, disbelief in the objective existence of truth, and denial of divine revelation."

What was the Reformation of the 16th century but an epoch in the history of the Roman Catholic Church? The moral and religious forces which issued in the protest made by bishops, priests, abbots, learned professors, kings, princes and people, as members of the Roman communion, against the errors, abuses and tyranny of the Papal hierarchy, originated, grew and ripened where? Had the Protestant Church an existence when the process of disintegration began and extended among the Catholic nations of Europe, deepening and widening year by year? Was not the Reformation produced by the Roman Church herself?

All the nations of Europe had been for centuries under the sway and tuition of the Roman See. The ministers of religion were priests serving at Roman altars. Pulpits proclaimed Roman doctrines. All schools, seminaries of learning and universities were conducted by professors who taught with the authority and sanction of the Pope. His servants educated and trained the people from infancy, through manhood, to old age. Princes and kings recognized and honored his spiritual dominion. There was no civil nor ecclesiastical power that resisted his will, or dictated to his subjects contrary tenets of faith. The Papal hierarchy educated and governed Switzerland and Germany, France and the Netherlands, England and Scotland, and every other State of Europe, in all spiritual matters, and to a large extent as regards civil affairs, agreeably to its own belief and discipline.

Yet, under such exclusive training and government of the Pope maintained for centuries, dissent and resistance were begotten; the incipient stage of a new religious life was conceived, and the great reform movements of Switzerland and Germany were born.

It matters not what judgment we may pass upon the character of the Reformation; good or bad, that epoch is an outgrowth from the Roman Catholic Church. If it be evil, it must be such in consequence of a law of evil working in the Roman communion; if it be schismatic, the schism was caused by moral forces developed among all ranks and classes of the Roman membership. If the Church of the Reformation tends intrinsically towards dissolution, that intrinsic tendency is not of herself, but of the mother Church. If there be disease in the child, it is lurking in its blood by the law of heredity.

Let the Reformation be called a revolution, or an unjustifiable rebellion against lawful authority. Let the Protestant Church be denounced as unhistorical, schismatic and infidel. Whatever opinion of this memorable epoch the *Catholic Standard* may entertain, the sentence of condemnation falls not, primarily, on the Reform movement, but on the Roman Church and the Papal hierarchy. The Reformation is an historical fact. This fact is damaging, most of all, to the pretentious Roman pontiff. Claiming to be the infallible leader of Christian truth; claiming, as the vicar of Christ, to possess all spiritual authority and power, and holding the nations of Europe for ages under his tuition and discipline; yet, States and nations, numbering millions, of his children are, under his sway, so trained and influenced, that they deny his infallibility, and renounce his dominion.

Selected.

FORMS FOR SPECIAL SERVICES.

BY E. P. PARKER, D. D.

The form of service hereinafter submitted is that which has been in use for several years in the South church in Hartford. Having approved and endeared itself to that church, having been warmly commended by many strangers who from time to time have chanced to hear it, and having been frequently inquired of and asked for by ministers who have heard a good report of it, I may be pardoned for supposing it may have some merits that will repay consideration. I shall allow it to speak for itself, simply calling attention to a few practical points.

1. It implies that the celebration of the Lord's Supper is the most solemn act of worship in the Christian Church, and that, instead of being assigned a secondary place at the end of an ordinary public service, when all but communicants have been dismissed, it should regularly *take the place* of either the morning or afternoon worship and be a service in and by itself.

2. This "form" is not too long for a separate service, as has been fully proved in a church of more than four hundred communicants. When no sermon is preached, *one hour* is all the time it requires.

3. It may be easily abbreviated and simplified by omissions. The commandments, the exhortation, the creed, the tersanctus might be passed over; or a beginning might be made with the exhortation or even with the consecration. But experience proves that the full service is neither tedious nor cumbrous, and that it is easier to omit than to supply.

4. Another and a most excellent *form of exhortation* may be found in the communion office of the Episcopal Church.

5. The forms of prayer are given for purposes of guidance and suggestion, and not necessarily for verbal repetition; although their verbal use might sometimes prove a great relief both to minister and people.

6. The *consecration* should be the central and essential part of every form of celebrating the Lord's Supper, and is just that which, unfortunately, is often neglected and sometimes omitted in extempore exercises. Particular attention has been given to it in this service.

A FORM FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

SENTENCE.

Christ our Passover is sacrificed for us; therefore, let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

INVOCATION.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name, through Christ our Lord.

Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son, our Lord, grant us grace so to follow Thy blessed saints, in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee: through Jesus Christ our Lord. Amen.

THE COMMANDMENTS.

[*The responses may be sung by choir or said by congregation.*]

Minister.

God spake these words and said: I am the Lord thy God. Thou shalt have no other gods before me.

Response.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

Response.

Lord, have mercy upon us, etc.

Minister.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Response.

Lord, have mercy upon us, etc.

Minister.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work—thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

Response.

Lord, have mercy upon us, etc.

Minister.

Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Response.

Lord, have mercy upon us, and write all these thy laws in our hearts we beseech Thee.

SCRIPTURE LESSON.

GLORIA IN EXCELSIS, OR SOME HYMN.

Then let all the people (still standing) say together

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried [He descended into hell]; the third day He rose from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Then should follow either a brief and pertinent discourse or the following or some similar

EXHORTATION.

Dearly beloved in the Lord. Our Heavenly Father hath given His Son, Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in this holy sacrament. As it is your duty and privilege to receive the communion in remembrance of Him, so must it be your care to receive it worthily, with a full trust in God's mercy and with a quiet conscience.

Take heed, therefore, lest, by wilfully abstaining from the Lord's table or by coming thereto unadvisedly, ye provoke God's indignation against you. Judge not one another, brethren, but judge each one himself; and be assured that no vain excuses will be allowed of God. If the grievousness of your sins detains you through fear, remember how our Lord Jesus Christ came to call not the righteous but sinners to repentance; and come boldly, if penitently, where Christ showeth forth His sacrifice for sins and waiteth to bestow His grace.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon.

Regard, therefore, dearly beloved, both the timely warnings and gentle invitations of God's Word. Do not heedlessly approach or perversely neglect this holy communion; but, with sorrow for your sins, with humble confessions therefor, with faith in God's mercy, and with sincere purpose of amendment in life, come and welcome to His table, who only requires that we find our joy and satisfaction in Him.

Lift up your minds and hearts, O all ye humble and contrite ones! Remember Him who has given us rest by His sorrow and life by His death. While mourning for your sins, rejoice and be of good comfort in God your Saviour, praising and thanking Him with all your hearts for the rich and boundless provisions of His grace.

INVITATION.

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in His holy ways, draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

PRAYER OF CONFESSION AND SUPPLICATION.

Almighty God, our Heavenly Father, we acknowledge before Thee our manifold sins and wickedness, and humbly implore Thy forgiveness and favor. Have mercy upon us, O God; according to the multitude of Thy tender mercies, blot out our transgressions, cleanse us from our sins, and give us hearts to love and fear Thee.

We do not presume to come to this Thy table trusting in our own righteousness, but in Thy manifold and great mercies. Graciously receive us, and grant that in this sacrament our souls may be nourished with spiritual food unto everlasting life.

We humbly beseech Thee, O God, in behalf of all sorts and conditions of men, that it may please Thee to bless them with the saving knowledge of Thy truth.

We pray for Thy Holy Church universal, that it may please Thee to guide, defend, and cleanse it; and so inspire it with the spirit of truth, unity, and concord that all who confess Thy Holy Name may agree in the truth of Thy Holy Word and live in unity and godly love.

We beseech Thee to reclaim and restore all who are straying from Thy fold in ways of sin and error.

We beseech Thee to comfort and succor all who are in danger, necessity, and tribulation; and we pray especially for any of this congregation who may be in temptation, sickness, or affliction.

We beseech Thee to bless our households, and keep our children under the protection of Thy Providence, and cause them to grow up in the ways of righteousness and usefulness. And we also bless Thy Holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life, through Jesus Christ our Lord. Amen.

Minister.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, our Heavenly Father; and especially at this time, when we celebrate the sacrifice of Him, whom Thou didst send into the world for our salvation.

TERSANCTUS.

Minister or Choir. Therefore, with angels and archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name. Evermore praising Thee and saying: Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Glory be to Thee, O Lord, most High! Amen.

THE FORM OF CONSECRATION.

Our Lord Jesus on the night in which He was betrayed took bread; and when He had given thanks, He brake it and gave it to His disciples, saying: Take, eat, this is my body which is broken for you. Do this in remembrance of me. Likewise, after supper, He took the cup, saying: This is the New Testament in my blood, which is shed for you and for many for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come.

Wherefore, O Lord and Heavenly Father, according to the institution of Thy Son, our Saviour, we do now make and celebrate before Thee the memorial He hath commanded, having in remembrance His wondrous incarnation; His holy life; His precious death and passion; His mighty resurrection and glorious ascension.

We render unto Thee, O God, most hearty thanks that Thou of Thy tender mercy didst give Thine only Son to suffer death upon the cross for our redemption; who made there a full, perfect, and sufficient sacrifice for the sins of the whole world.

We beseech Thee now to bless and sanctify these Thy gifts and creatures of bread and wine, that we, receiving them according to our Lord's institution and in remembrance of Him, may, with Thy whole Church, become partakers of that salvation which they signify and be filled with heavenly grace and benediction.

Behold, O Lord, our sacrifice of praise and thanksgiving! Behold the sacrifice of ourselves which we offer! Accept, we beseech Thee, this our duty and service; not weighing our merits, but pardoning our offences, for Jesus Christ's sake. Amen.

[*Here let the bread be broken and the wine outpoured*]

THE SACRAMENTAL HYMN.

Distribution of bread.

Take and eat this in remembrance that Christ died for thee; and feed on Him in thy heart, by faith and thanksgiving.

Distribution of the cup.

Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

COLLECTION FOR THE POOR OF THE CHURCH.

CLOSING HYMN.

CLOSING PRAYER.

We thank Thee, O God, that we have been permitted to come to this table and partake of its spiritual provisions. Assist us continually with Thy grace, that we may ever continue in the holy fellowship of all faithful people, and may come at length to sit down with Christ, and with all who are Christ's at the Marriage Supper of the Lamb in Heaven. Dismiss us with Thy blessing, and mercifully grant that Thy Holy Spirit may in all times direct and rule our hearts, through Jesus Christ our Lord.

[*Let all join in saying:*]

Our Father which art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done in earth as it is done in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory forever. Amen.

BENEDICTION.

—*Independent.*

Family Reading.

HE KNOWS.

My Saviour knows! This blessed thought
  Oft cheers me in temptation's hour,
And in the darkest night 'twill calm
  Me with its holy, cheering power.
He knows each heartache and each pain
That burns within this throbbing brain.

My Saviour knows my inmost soul,
  And how I strive to watch and pray,
And keep my faltering feet within
  The path of truth—the narrow way.
Though oft my eyes with tears are dim,
The way is not unknown to Him.

My Saviour knows! It is enough,
  Foes may assail, and friends depart.
As one by one earth's ties dissolve,
  This thought in peace doth keep my heart—
He knoweth best! Why should I grieve
When troubles come, and hopes deceive?

My Saviour knows! All, all is well:
  E'en death's cold hand I do not fear;
When round me roll the waters deep
  I then shall feel His presence near.
Oh, Lamb of God, upon Thy breast
I'll lay my weary soul to rest.

—*Ida L. Lewis.*

RINGS.

We are frequently requested to give some general information about *rings*, their origin, use, symbolization, and the myths or superstitions connected with them. Almost all the precious stones used in rings had their own peculiar significance in olden times. In the earliest mention of rings which we can find they were used as symbols of authority. If the emperor, or any one of high position, took off his signet ring and handed it to an official, the act, for the time being, invested this subordinate with his master's authority.

The first mention of rings in the Bible is in Genesis xli. and xlii., when Pharaoh advanced Joseph to be, next to himself, chief in Egypt. "And he took off his ring from his hand and put it on Joseph's hand, and made him ruler over all Egypt." When the Israelites conquered the Midianites they took all the rings and bracelets found among them and offered them to the Lord. Ahasuerus took his ring from his hand and gave it to the Jews' most vindictive enemy, Haman, and by that sign gave him unlimited control over the people and their property, "to do with them as seemeth good unto thee." But becoming convinced of Haman's evil purposes he reclaimed the ring, and gave it to Mordecai, by that act enabling him to save his people. The father joyfully receiving back his prodigal son clothed him in fine raiment and sealed his forgiveness by putting a ring on his hand.

Signet rings were also used for sealing important documents. The Egyptians used them both as a business voucher and for ornament. Rings, whether for seals or for adornment, were, with them, usually buried with the dead, and very many have been found in their tombs. Bronze or silver were chiefly used for the signet ring and gold for ornament. Among the poorer class rings of ivory or blue porcelain were chiefly used. Plain bands of gold were much used and almost invariably engraved with some motto, device or the representation of their deities. Among the rich, rings were worn not only three or four on the finger but on the thumbs. No one was considered in full dress among the Jews without the signet ring, and the ladies, instead of the plain gold band, had their rings highly adorned with costly gems, rubies, emeralds and chrysolites being the most highly valued. The Hebrews, and people of Asia generally, evidently wore rings some time before they were known in Greece; but having once been introduced their use spread rapidly. In the days of Solon every freed man wore a signet ring of gold, silver or bronze. Wearing jewelry at length became so extravagant that the law-givers attempted to curtail its use, but for a long time with little apparent success. The Spartans for years sternly refused to indulge in such lavish adornment, wearing only iron signet rings.

As luxuries began to increase the iron ring was quite discarded, and the Romans, Greeks and Egyptians carried love for ornaments and jewelry to the most absurd extent, often covering each finger and the thumbs up to the middle joint of both hands, and increasing the value by addition of precious stones to an astonishing extent. Some of the royal ladies and most conspicuous of the nobility are said to have worn rings costing what in our money would be equal to $200,000 and $300,000.

The Jews wore the signet ring on the right hand, and on the middle or little finger. The early Christians, who followed the custom of wearing rings, adopted also the Egyptian mode of putting the most significant ring on the second finger of the left hand, engraving on them something emblematical of their faith and worship, a palm leaf, a dove, an anchor, a cross, or pictures of the Saviour or His Apostles; but rings were not known among the Christians till 800. All the bishops wore a ring indicating their peculiar office. When a pope is consecrated a seal ring of steel is put upon his hand, and afterward committed to the charge of some of his cardinals. At the death of a pope this ring is broken and a new one made for his successor. Some precious stone is always set in the episcopal ring, a crystal, ruby, sapphire or amethyst. A cardinal's ring is usually ornamented with a sapphire, and we believe an amethyst is the symbol of a Jewish rabbi of the highest standing, and worn with his robes of royal purple velvet.

For many years one important part of ecclesiastical symbols, or insignia, has been a ring of some peculiar form. It was a mark or token of dignity or authority, and was supposed to symbolize the mysterious union of the priest and church. One ring, and the most important one set apart for the Pope, was kept for the signature of important Church papers. The usual forms of pontifical rings have some massive book or crossed keys engraved on them.

As wedding gifts, or pledges of betrothal, rings were used at a very early period. Among the Romans an iron ring was the token of betrothal, as significant of the enduring character of the love and engagement. The custom of using a plain gold ring as the most appropriate for a wedding ring came to us from the Saxons. The engagement ring may be as expensive and rich in precious stones as the bank account of the lover will warrant; but the plain gold, as rich and massive as you please, is the true wedding ring. The use of this especial ring sprung from the old Roman custom of using a ring to bind agreements. The wife wears the engagement ring after marriage in Germany, or did so formerly, and the husband the wedding ring. The *jemmel*, or *gimbal*, are the twin, double rings, ornamented, and engraved with tender or pious sentiment, often given on an engagement. Some of the mottoes, or "posies," engraved on such rings are very quaint and curious, and by some were regarded as magical.

"First, love Christ, who died for thee;
Next to Him love none but me."

"Let lyking last." "A faithful wife preserveth life." "As God decreed so we agreed." "I'll win and wear thee."

Large and highly ornamented betrothal and wedding rings are much used by the Jews. On the top of the ring is often a small temple or tower which can be opened by a spring, and containing inside the ark of the covenant. They are not to be the property of the newly married pair, but are kept in the synagogue, and at a particular part of the service are placed on the fingers of the couple by the priest.

Queen Elizabeth, it will be recollected, gave a ring to the Earl of Essex in token of esteem, promising if he ever offended her, no matter how grossly, this ring, sent to her by him, would ensure his forgiveness; but when arrested for treason and sentenced to death he sent the ring to the queen by a false friend, who withheld it, and Essex was executed. So runs the tale; whether it has any foundation or not, many romantic stories have sprung out of that incident.

The French originated the "regard" rings, in which several different kinds of precious stones are combined, so as to either spell the name or spell "Regard;" two rubies, one emerald, one garnet, one amethyst and one diamond being necessary for the word.

Very many superstitions have been connected with rings, and some still linger about them. The Egyptians placed the wedding ring on the fourth finger of the left hand, because they supposed that an artery or nerve extended from that finger to the heart. The wedding ring was thought to possess the power to heal diseases, and many still rub a gold ring on the eyelid to drive off a stye, or any inflammation from it. It was long believed that if one procured some of the silver given as alms at the communion table, made it into a ring and put it on the finger of a child threatened with or liable to convulsions it would ward off the danger.

In olden times many rings were made with a concealed cavity in which some quick active poison was placed and by it the owner escaped tortures, or death by public execution. The ring of that great tyrant Cæsar Borgia which he kept secret, or, rather, constantly in his own care, contained a poison which, it was rumored, he skillfully dropped into the wine of any guest whom he desired to put out of his way secretly. His father's (Alexander VI.) special favorite was a key-ring in which was a poisoned needle that pierced the hand of any one attempting to unlock a certain casket. This ring was handed to any of his officials whose death was desirable, ostensibly to bring the tyrant some article from the cabinet. Of course obedience to the command insured the victim's death.

On the signet ring of Mary Queen of Scots was the motto "In defens" and her monogram, M. R, but on the under side was a crowned monogram making the initials M. and A., for Mary and Albany, the title of Lord Darnley, or Duke of Albany. Darnley's ring is still preserved in Kensington Museum, with his own and Queen Mary's united in a lover's knot, M. and H. Inside the knot is Henry L. Darnley and the year of their marriage, 1565.

The Prince of Wales gave the Princess Alexandra a "keeper" ring on their marriage, set with beryl, emerald, ruby, turquoise, jacinth, and emerald again. This spells his youthful family name, Bertie.

The curative power, the signs, miracles and all the long list of superstitions that have centered around rings, really rest, in almost every instance, in the jewel set in the ring, and not in the circlet itself. Sentiment, and not magic, is attached to the band of gold. All those fancies are slowly dying away, though some of them are so beautiful that one rather delights in lingering over them, half believing, half—or more than half—skeptical. But to a trusting, loving spirit, although the betrothal or wedding rings carry with them no superstition, fond and sacred memories must be centered in them that are of more value than all that magic could give. The hour that brought full assurance of love returned will daily be recalled by the sight of the golden pledge given and taken. And even more precious than any gem that may flash from that betrothal ring is the solid plain gold band that is the token of vows taken that death alone should sunder.—*Christian Union.*

"TAKE THE SAFE PATH, FATHER."

A gentleman said to his pastor, "How can I best train up my boy in the way he should go?" "By going that way yourself," wisely replied the minister. This reminds us of a story told by Dr. Thomson, author of "The Land and the Book." He had climbed nearly to the top of a steep mountain, lifting his feet carefully along over the projecting rocks, when faintly from below he heard a silvery voice call out, "Take the safe path, father; I am coming after you." His heart stood still as he realized the danger of his precious boy. If fathers only remembered that the boys are indeed coming after them, how different they would walk. If they smoke or drink, they must expect it in the boys. If they get angry, they will see the same thing in their children. God gives lives into our keeping, to be returned at last, fitted for an endless future. Knowing well our fearful responsibility, we yet carelessly set poor examples for our dearest ones to copy, and thus not only endanger our own souls, but theirs.—*Congregationalist.*

BE AFFABLE.

Much of the happiness of life depends on our outward demeanor. We have all experienced the charm of gentle and courteous conduct; we have all been drawn irresistibly to those who are obliging, affable and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful manner bear no small share in creating the joy of life; while the austere tone, the stern rebuke, the sharp and acid remark, the cold and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair and woe, than their transient nature might seem to warrant.

HOLDING FORTH THE WORD OF LIFE.

"Ye are my witnesses," saith the Lord. We are not God's logicians, sent to argue men into the kingdom of heaven. We are not God's debaters, sent to discuss theology with men, and to convince them of the truth of Christianity. If this were so, we might well fear of getting worsted; for the world is full of good logicians and skilled debaters—men that are more than a match for us on their ground. We, on the contrary, as Christ's servants, are simply to bear witness year in and year out; using the Word of God and not our own. And our success will not depend upon our acuteness or our eloquence or our skill, but upon God's Spirit, that accompanies and energizes that Word. It takes a strong muscle to throw a handball so that it shall strike a hard blow; but a child can fire a rifle ball effectively, since the propelling force is in the powder, and not in the muscle. So it takes a strong man to use an argument effectively; but a babe in Christ can use a text of Scripture with prevailing force since it is, not by might nor by power, but by God's Spirit, that that text is to be impelled. "The power of a word," says Emerson, "depends upon the power of the man that stands behind it." But the power of God's Word depends upon the power of the Spirit that stands behind it, its inspirer and its abiding energizer.

We remember looking at a bronze figure that stood in a public place, in whose lifted hand one of the city lamps was raised aloft to give light to the passers by. There it stood, in storm and in calm, under beating rain and driving wind, in mute fidelity to its trust, holding forth the light for all men. "That," I said, "is a picture of what a Christian should be—a patient, undaunted, undiscouraged torch-bearer of Christ." If a storm of ridicule or opposition should chance to break upon him, he is to stand in statue-like indifference to it all, holding forth the Word of life. If blasts of ridicule dash him in the face, he is to take it as silently and imperturbably as the bronze statue takes the tempests. It is the men that stand who move the world. Hence the Scriptures are full of exhortations on this point. "Stand, therefore, with your loins girt about," etc. Of course there are other tests which enjoin activity and aggressive effort. But if a Christian's activity must go abroad, his example must stay at home. As a living witness for Christ, men must know where to find him every hour of the day. And while his feet are swift to run in the way of God's commandments, his example must be as fixed and immovable as a light-house.—*Watchword.*

IN THE LAST PEW.

She sits, bent, bent o'er, with wrinkled face,
Poor and forlornly old; no grace
Smooths the sharp angles of her form,
Long buffetted by life's slow storm.
All else around is fine and fair;
The stained light falls, a golden glare,
In seeming mockery on her loose, gray hair.

The preacher, faultlessly arrayed,
Tells how our hearts afar have strayed,
And how all souls should be content
With those good blessings God has sent.
And one, of all that self-poised throng,
Hangs on his words nor deems them long,
And humbly thinks only her heart is wrong.

She meekly mumbles o'er the hymn,
Her eyes with age and tear-drops dim;
What can their gay world hold for her—
This worn and weary worshiper?
Now, rustling down the aisles in pride,
They toss bright smiles on every side.
Nor does she know the hurts such fair looks hide.

And still she sits with tear-wet face,
As loth to leave that sacred place;
The organ, with quick thunders riven,
Lifts her sad, trembling soul to heaven:
She feels a sense of blissful rest,
Her bony hands across her breast
She clasps, and lowly sighs, "God knoweth best!"

One day within some grander gate
Where kings and ministers must wait,
While she hopes humbly for low place
Far from the dear Lord's shining face,
Above the chant of heavenly choir
These words may sound with gracious fire:
"Well done, good, faithful servant, come up higher!"

—CELESTE M. A. WINSLOW, *in Good Words.*

DEATH-BED RECORDS IN SCRIPTURE.

One of the things in which the Bible is very different from other books, even from good books, is in the small number of its pictures of death-beds. Men feel a strong and not unnatural curiosity to learn how a great or good man has felt when about to leave this world; but such curiosity is seldom gratified in Scripture. The last words of eminent men are dear to biographer and historian; great dramatists have roused by their pictures of dying men strong emotions of terror, as in the death-scene of Cardinal Beaufort—or of awe, as in those of Œdipus and Hamlet—or of pity, as in those of a Hippolytus or a Lear. And Christian love has, in all ages of the Church, carefully treasured and diligently recorded the dying utterances of holy men and women; and liked to dwell with tender interest on each incident of their departure to a better life.

But when we turn to the Bible, the matter is very different. There all our attention is claimed for *one* death, that of the world's Redeemer; His parting instructions, His last prayer for His disciples, His seven words on the Cross, are carefully reported to us by His four evangelists. But the sacred writers describe to us the death scene of no apostle, and report to us no dying words of any follower of Christ, save those of His first martyr, St. Stephen. And as it is in the New, so it is in the Old Testament. Of Abraham, the friend of God, we only read that he "died in a good old age, and was gathered to his people;" and of Moses, "the servant of the Lord," and of Samuel, His prophet, that they died, and that all Israel "lamented and wept for them." For the Bible does not magnify men, but gives all honor to Him to whom of right it belongs. And its expressive silence teaches us not to attach an undue importance to death-bed scenes; but to remember that it is the living the life of the righteous which is the hard matter, while they who do this are sure to "die the death of the righteous;" and that "precious in the sight of the Lord is the death of all His saints," whether that death be like the sinking of the sun, obscured by dark clouds, to rise none the less brightly on the morrow, or like (which man would choose) a glorious sunset, untroubled by a single breath of mist.—*Churchman.*

DICKENS' CRICKET ON THE HEARTH.

Mr. J. H. Liddons, who knew Charles Dickens from boyhood, says that he found himself, very late one night, at a railway station near Norwich: "Scarcely had I set foot on the platform," he writes, "when I was accosted by a tall young man of the yeoman type, who had come to fetch the letter bag. 'Do you wish for a bed, sir?' asked he, 'or are you going on?' I told him that I was bound for Norwich, two miles off. 'You cannot get there, sir, till later in the morning. I will drive you there, as I go with the mail bag at eight o'clock.' Accordingly, I concluded to accept a bed and a supper, if possible, at the hostelry close at hand. I entered the kitchen, where a bright fire was burning, and sat myself before it. There was a kettle on the hob singing a duet with a chirping cricket. A large wiry terrier came and crouched at my feet. There was nothing strange in this. But presently I heard 'clock, clock,' behind me, and turning round I beheld Tilly Slowboy in a pair of wooden clogs! The idea dawned upon me that I was among some of the dramatis personæ of the 'Cricket on the Hearth.' Supposition soon grew into conviction, for in a few minutes a pretty little round woman came in and informed me that my supper was ready in an adjoining parlor. 'Dot, by Jove!' I more than muttered. I ate my supper and went to bed. My host aroused me at 7.30 o'clock, gave me a cup of coffee and bore me off in his little chaise to Norwich. On the way we passed a fine old fashoned house. 'Who lives there?' I asked, 'That, sir,' was John Peerybingle's reply, 'belongs to Mr. Hogarth, a musical gentleman.' 'Hogarth! Why he must be Mr. Dickens' father-in-law.' 'He is, sir, and Mr. Dickens do often come down here; and he has been and took off me and all my family and put us into a Christmas story, which he do call the 'Cricket on the Hearth,' but it ain't all true, for there's no blind toymaker in these parts, and Dot and me never had a dispute about her brother.'"

Useful Hints and Recipes.

Never put a pudding that is to be steamed into anything else than a dry mould.

MUTTON CHOPS.—Trim neatly, season and dip each chop into a beaten egg and then in cracker crumbs; put into the oven in a dripping-pan with two spoonfuls of butter and a little water; baste frequently and bake until well browned.

CLEANING TINWARE.—The best thing for cleaning tinware is common soda. Dampen a cloth and dip in soda, and rub the ware briskly, after which wipe dry. Any blackened or dirty ware can be made to look as well as new.

FISH FRITTERS.—Take the remains of any fish which has been served the preceding day; remove all of the bones, and mince fine; add equal quantities of bread crumbs and mashed potatoes; stir in two beaten eggs; season with pepper and salt; add enough cream to make the mass of the proper consistency to mould into little balls, and fry them in boiling lard.

JAPANNED WARE.—Do not pour boiling water over tea trays, particularly if japanned, as it will make the varnish crack and peel off. Wet a sponge in warm water and dampen it over; then wipe off with a soft cloth. If a tray becomes spotted, take a bit of woolen cloth and dip into a little sweet oil, and rub it as hard as possible, and the marks (if effaceable) will disappear.

REMOVING CANDLES FROM THE MOULDS.—Probably every one who has had their own candles to mould knows it is impossible to draw perfect candles from the moulds, when they have to be persuaded and coaxed from their hiding-places by holding them over the fire. The remedy is simple. You have only to dip the moulds into a vessel of boiling water, then draw immediately. Dashing boiling water over the moulds will answer.

HEN'S NEST IN JELLY.—Break a small hole in the thick end of six or seven boiled eggs, and pour out the yolk as clean as you can; set them on end in meal or salt, and fill them with very firm blanc mange; when cold break away the shell very carefully, put a little clear jelly at the bottom of a round mould or basin, lay the eggs in and pour enough jelly over to set them; when quite stiff, put more jelly, just dissolved, even with the eggs, then lay some vermicelli on top and round to look like a nest; then fill the basin as full as you please with jelly and put in a cool place until the next day, when turn out and garnish the dish with flowers.

Miscellaneous.

A TANGLED SKEIN.

Life is but a tangled skein,
Full of trouble, toil, and travail,
Knots that puzzle heart and brain,
We must study to unravel;
Slowly, slowly,
Bending lowly
O'er our task, and trusting wholly
Unto Him, whose loving hand
Helps us smooth each twisted strand.

In our hands at early morn,
And at night when darkness lingers,
Still the distaff must be borne,
While the thread slips through our fingers
Lightly, lightly,
Twisting tightly
Colors that shall gleam out brightly
When the fabric feels the strain
Of misfortune, grief and pain.

He who lack of skill or thought
Is in awkwardness betraying,
Will the lines of grace distort,
By the friction surely fraying
Thread so tender,
Fine and slender,
Stands accused as an offender,
And himself alone must blame
For the knots that cause him shame.

Some may wind a silken thread,
Soft and smooth and beautiful;
Others flax may hold instead,
Or the coarse and shaggy wool;
But if ever
Our endeavor
From the stains of sin to sever,
We may weave them bright and fair
In the robes that angels wear.

Life's a complex skein indeed,
Full of trouble, toil and travail,
More than human help we need
All its mazes to unravel.
Slowly, slowly,
Bending lowly
O'er our task, and trusting wholly
In God's love, we patience gain
As we wind the tangled skein.

—*Congregationalist.*

TEWKESBURY ABBEY.

Robert Fitzhamon did many acts of prowess, but his greatest deed and most durable monument of fame was the erection of the stately abbey that enshrines his remains. He had no son to keep his name in remembrance, and but for the ecclesiastical side to his character he might have been deservedly forgotten. One of the Conqueror's Norman knights, he passed into the service of William's successor. A lord marcher of the usual uncompromising type, he in A. D. 1093 crossed the Severn "to win Glamorgan from the Welshmen," Rufus awaiting the result of the expedition at Alveston near Aust. Wales and Ireland were in the eleventh and twelfth centuries to the English what Peru and Mexico were at a later date to the Spaniards—countries to be wasted by men to whom cruelty was as a religious instinct. In his castle of Cardiff Robert Curthose was confined, and the rector of Pendock, in a recent paper on the Historical Tombs of Tewkesbury Abbey, has attempted to fasten upon Fitzhamon the odium of destroying the eyes of that unfortunate prince by the application of a "basin of red-hot copper." As it is not certain that the story of this foul deed is not one of the "myths of the middle ages," we may consider that the accusation is unproved; but it was for his opposition to Robert Duke of Normandy that Fitzhamon was granted the great lordship of Gloucester, which was afterwards confirmed to him by Henry I. Accompanying Henry to France, he received at the siege of Falais a blow from a lance which reduced the two remaining years of his life to a state of idiocy. He died in 1107, and was buried first in the chapter-house of Tewkesbury, but in 1241 his remains were transferred to the north side of the chancel, and enclosed in a marble tomb, about which was inscribed:—"In ista capella jacet Dux Robertus filius Hamonis Hujus Loci Fundator."

With a total length of 320 feet, the ground outline of the building is a Latin cross, broken by the porch and by the various mortuary chapels which radiate from the apsidal chancel. The most striking features of the exterior are of course the majestic western arch, and the equally imposing central tower. The latter rises from the body and transepts in a plain base pierced with two rude lights; but the three succeeding stages, which are manifestly of more advanced work, consist of elaborately-moulded arcades, the upper and lower range having two windows each, and the intermediate course an interesting series of small intersecting arches.

The semicular western arch (sixty-five feet high, and thirty-four wide), with its six slender receding columns on either side, may claim to be the finest Norman church entrance in England. It has been much questioned which was the original filling in of this grand archway; but it seems probable that it was backed by a Norman wall, pierced with two or three deep and narrow windows over a moderate sized doorway. The present triple-transomed window is creditable work for the time of its construction—A. D. 1686—and reproduces, or at least replaces, one that was destroyed by a storm on February 18, 1661. The square miniature towers on either side of this facade, with their internal staircases, are as effective for picturesqueness as useful for resisting the pressure on the centre of the great arch. Though the high-shouldered arches of the nave are sometimes unfavorably criticized on account of their impoverishing the triforium and clerestory, it may be doubted whether the soaring grandeur of the lofty brotherhood of columns by which they are supported does not more than compensate for the sacrifice at which these columns gain their impressiveness. The nave pillars, nine on each side, and each nine feet in diameter, are finely contrasted with the short piers of the apse, with their pointed arches. The original wooden roofs of the nave, tower, and transept were replaced in the fourteenth century by the present vaulted ceilings with their boldly sculptured bosses. The short transepts have on the northern side been extended by a thirteenth-century chapel dedicated to St. James, usually, but wrongly, called the Chapter House. This interesting work has been just restored at the expense of the Gloucester Freemasons. The original Norman choir was taken down in the fourteenth century, with the exception of the short circular columns, which were made to support seven decorated arches, each of which is surmounted by a traceried window of varied and beautiful design. The colored panes of the period of Edward III. which fill these lights were happily unknown to Will Downing, who would assuredly have gone a Sabbath day's journey and given his usual mark or noble for the sacred work of their destruction, particularly as they include Scriptural subjects. The rich ruby so envied by modern glass-painters is here seen in its perfection, and is employed in the portraiture of the founders and benefactors of the church, each identified by his coat of arms. The singular emblazoning on the surcoat or jupon of Robert, Earl of Gloucester, has sometimes been stupidly called an organ rest, and at other times, less absurdly, a clarion; but it has been more reasonably suggested that the bearings imply the rest or case used by archers for carrying the long bow when not in action. The hollow roof of the choir, with its rich geometrical tracery which radiates from the central spaces of the canopy and converges downwards to the spandrils of the windows, forms in combination with the general features of the choir one of the most charming pieces of decorated work anywhere realized.

There can be no richer archæological treat than to go round the ambulatory external to the choir and consider the architectural beauty of the various chapels and tombs in connection with their historical interest. Perhaps the greatest masterpiece of Gothic fretwork anywhere to be found is the marble shrine of Edward II. in Gloucester Cathedral, the character of which is here repeated with varied expression. Even so unimpassioned a critic of Gothic design as Mr. Fergusson cites the monumental tombs of Tewkesbury as being among the best specimens of "a series of architectural illustrations unmatched in their class by anything on the Continent of Europe." The finest monument in the church is the storied tomb of Hugh de Spencer and his wife, Eleanor de Clare, Countess of Gloucester, in whose right he held the manor of Tewkesbury, and was patron of the church. The filigree-work and lace-like undercutting, the symmetry of parts, and the aspiring airiness and lightness of the whole, make this memorial a composition of the rarest beauty. The tomb of Sir Guy Brian, standard-bearer to Edward III. at Calais, in 1349, is also a similar and precious example of decorated shrine-work. The cenotaph of Wakeman, the last Abbot of Tewkesbury and first Bishop of Gloucester, was, like Absalom's pillar in the King's Dale, raised up in the lifetime of the owner. Wakeman lost nothing by the religious revolution of his time. He was one of the series afterwards typified by the renowned Vicar of Bray, and, like him, had not to wait till the next world for his reward. For his easy surrender of the monastery (9th January, 1539), and his subserviency to the ruling powers, he obtained a pension of £266 13s. 4d., was afterwards appointed Henry VIII's chaplain, and finally obtained a mitre.

The authenticity of the skulls of false, fleeting, perjured Clarence and his wife Isabel, lately visible in a vault behind the high altar, is perhaps less doubtful than some of the skulls of St. John the Baptist, but it requires some faith to believe in them. The tomb has been several times sacrilegiously entered, and in the last century it was converted into the burial chamber of a Tewkesbury alderman and his family. The vault, to which there is a descent by steps, is certainly that of Isabel, Duchess of Clarence; but whether her mysteriously-fated husband was laid by her side is not known.

THE DEPTH OF NIAGARA.

The canyon of Niagara is far more mysterious than the falls themselves. Within the era of civilization in America, no one was able successfully to pierce the fierce and terrible undercurrent to the bottom, until recently, the Government itself considered it necessary, in behalf of science, to undertake the task. All the great schemes imagined to be strictly scientific, were put in operation by bunglers to obtain the depth of the water under the falls. Bars of railroad iron, piles of stones, and all unreasonably bulky and awkward instruments were attached to long lines and cast off the railway bridge and elsewhere, but positively refused to sink. The very bulk of the instrument was sufficient, no matter what their weight, to give the powerful undercurrent a way to buoy them up upon the surface or near it. The United States Corps of Engineers, however, with a small lead of only twelve pounds weight attached to a slender rope or sounding cord, easily obtained the depth from the falls to the lower bridge. As your correspondent assisted in the hydrographical operations, the facts may be given as they presented themselves. One day we launched in a small boat not far below the Falls, and entered on a most exciting and perilous exploration of the canyon. The old guide, long in charge of a miniature ferry situated here, accompanied the party. With great difficulty we approached within a short distance of the American Fall, which darted great jets of water on us, and far out into the stream. The roar was so terrible that no voice of human sound, however near we might be to one another, could be heard. The leadsman cast the line, which passed rapidly down and told off eighty-three feet. This was quite near the shore. Passing out of the friendly eddy which had assisted us so near the Falls, we shot rapidly down stream. The next cast of the lead told off one hundred feet, deepening to 192 feet at the inclined railway. The average depth of the Swift Drift, where the river suddenly becomes narrow, with a velocity too great to be measured, was 153 feet. Just below the lower bridge, the whirlpool rapids set in, and so violently are the waters moved that they rise like ocean waves to the height of twenty feet. At this point your correspondent, at the time of the survey, computed the depth at 210 feet, which was accepted as approximately correct.—*Syracuse Standard.*

Selections.

Of what use are forms, seeing at times they are empty? Of the same use as barrels, which at times are empty, too.—*Hare.*

The "world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.

When we enter the experience of self-abandonment, we get down from the garden of earthly delights, down from an ideal life, to which we are looking—far down into nothing. Then the light streams out from God into our souls.

The following prayer was prefixed to some editions of the early English versions of the Bible:—"O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of Thy holy Word, assist us by Thy Spirit, that it may be written in our hearts; to our everlasting comfort, to reprove us, to renew us according to Thine own image; to build us up, and edify us, unto the perfect building of Thy Christ; sanctifying and increasing in us all heavenly virtues. Grant this, O Heavenly Father, for Jesus Christ's sake. Amen."

When once the soul is rightly opened toward God, and draws its life from His Spirit, it does not need to go hunting the world for happiness,—seeking it in nature, in science, in art, in money, in pleasure, in fashion, in changes, in crying, "Who will show me any good?" but it has its blessedness within, and is so full of the spirit of good, that it sees good in everything, gets good from everything, and does good to all. This is the fountain within that never fails.—*Joseph P. Thompson, D. D.*

Science and Art.

Algernon George, sixth Duke of Northumberland, has just presented to the borough of Lexington, Massachusetts, a copy of an oil portrait of his grand-uncle, the Earl Percy, who commanded the British forces at the battle of Lexington, April 19th, 1775.

The catalogue describing the agricultural products shown at the Sydney exhibition by the Imperial College of Agriculture at Tokio, Japan, states that sugar-starch is prepared by treating steamed rice with a portion of rice, wheat or barley which has already undergone fermentation. After digesting for several hours at a fixed temperature, the solution is strained and evaporated either to a syrup or to a solid condition.

A writer in *Nature* suggests the employment of carrier pigeons in the British meteorological service as a means of bringing accounts of the weather at different points in the Atlantic Ocean, 300, 400, or even 500 miles out, the pigeons being dispatched on outward voyages of ships leaving such ports as Queenstown, Southampton, etc. The present great difficulty of the meteorological service of Europe is that storms reach the coast unannounced over the Atlantic.

A picture ascribed to Michael Angelo, which comes from Ragusa, where it has been in the possession of one family for several centuries, is being exhibited in Munich. It represents a "Pieta" of the same character as his statue, except that the Madonna is flanked by two angels. Vittoria Colonna mentions such a picture by the master, and Steinle, the well-known Frankfort critic, pronounces it genuine.

An art lately revived in Rome is the old Venetian art of painting upon mirrors. Birds and butterflies are also often added, and the effect of the glass underneath, especially when thick and bevelled, is to make them appear as if suspended in the air. Tourists remember seeing them in Venetian palaces, but faded and flecked with time, and often also coarse and heavy in design. Now the execution is much finer, and besides our flowers are enriched in quality and variety. The design must be traced from natural flowers with a lithographic pencil, and painted in oils with peculiar care, for nothing can be more unlovely when badly done with muddy, ill-assorted colors. These mirrors are usually framed in carved ebony or ebonized frames in the cinque cento style, another fashion recently revived.

Considerable progress seems to have been made of late in the manufacture of hardened or tough glass, and most of the difficulties connected with the new industry have been overcome. What is more important, the processes of manufacture have been simplified and combined with the operations of glass-blowing, so as to diminish the expense and give more regular forms and more perfect execution. Objects made with the liquid material, when they are still red, are thrown directly into the tempering bath, and are not again heated to the melting point, as at first, which often causes a change in their form. Bottles, drinking glasses, lamp glasses, and other concave objects containing air are received on a curved tube, a sort of siphon, which at the moment of immersion allows the air to escape, while the liquid enters the cavity without difficulty. All these improvements have been adopted at the glass works of Choisy-le-Roi, under M. Bastie's direction, and it is confidently expected that in a very short time objects in hardened glass will be quite as cheap as those made in the ordinary way.

Personal.

Judge Field, of the United States Supreme Court, looks like the poet Tennyson.

Spurgeon has preached fifteen hundred sermons, all of which have been published.

Dr. J. G. Holland, like most other literary men, has his own peculiar methods of composition. It is related that when he was at work upon two books at once, he kept each MS. in a separate apartment, thus securing, in going from one to another, a comple change of surrounding and atmosphere.

Dr. Lovick Pierce, who died recently in Georgia, was the father of Methodism in that State. He entered the ministry in 1804, and went to Georgia as early as 1809. During the war of 1812 he served as a chaplain in the army. At one time he practised medicine, but his late years were devoted to the ministry. He was the father of Bishop Pierce, of Georgia. Born in 1785, he had reached the age of ninety-four.

Gambetta is exceedingly fond of the game of ninepins, and was recently attracted by a game in a miserable little cafe, where a postman, a boatman, and two or three vinedressers were playing. "Will you let me play with you?" suddenly asked M. Gambetta. "Certainly," said the postman, who had recognized him. So the master of the house was brought out to make the game square, and a battle royal was begun. After half an hour's play M. Gambetta's side was beaten, but not ignominiously. Beer was brought out and the president paid the score.

Mr. Alcott's declaration that Emerson is, in the full sense of the words, a Christian theist, was made, it seems, in the presence of Mr. Joseph Cook. Mr. Cook has taken it as the text of his first Boston Monday lecture, which he calls, "After Emerson, What? or, the Consequences of Concord Theism." Emerson, he says, came before the world at first as "the representative of the Hegelian vapors," and his early literary career was "under the influence of pantheism," from which he derived "dangerous inferences in morals." Mr. Cook regards it as a sign of the times and a fact worthy of study that Mr. Emerson has been proclaimed to be a theist, and, although he does not call him exactly a Christian theist, yet he does believe him to be "a theist of the most unapologetic and audacious kind."

Books and Periodicals.

THE DIET OF AUGSBURG. A Historical Life Picture. Translated from the German of Dr. A. Wildenhahn, By Rev. I. G. Morris, D. D., LL D. Edited by J. K. Shryock, A. M., editor of the Fatherland Series. Philadelphia, J. Fred'k Smith, Publisher, 914 Filbert St. 1880. 12mo. pp. 419.

Those who have read the life of Philip Jacob Spener lately given to the public in a substantial form through the enterprise of Mr. Smith, will be glad to hear that his promise to publish the full series of Dr. Wildenhahn's books, is in a fair way to be fulfilled. "The Diet of Augsburg," which is the second of the series, has just been issued. It is truly a life picture,—a history in popular style of one of the most remarkable Church Councils the world has ever known. The Book is full of interesting information not only for Lutherans, but also for others who may wish to study the subject in its bearings upon more general history. We can only add that the work before us is well edited and published in a neat style.

RAUCH'S PENNSYLVANIA DUTCH HAND BOOK. E. H. Rauch, Esq., Editor and Publisher of the Carbon Co., *Democrat*, has issued a small neat volume of two hundred and thirty-eight pages, with the above title. It is devoted to the interests of what is commonly known as the Pennsylvania Dutch language, a dialect generally spoken amongst the descendants of the earlier German immigrants to this country, who find their home principally in Eastern Pennsylvania, and several portions of some of the Western and Southern States. It is divided into two parts. Part first furnishes a double dictionary of the words used in this language, and the mode of spelling them. In regard to the latter much diversity has prevailed, and as the language has of late years especially assumed a written form, it is important, that its orthography should be settled. The second part furnishes specimens of the use of words in the interrogative form, and also of a variety of special phrases, together with a series of practical exercises, in which are incorporated a number of extracts from the most prominent writers in this language, among which the sainted Harbaugh does not fail to occupy the prominence to which he is justly entitled.

The work is one of special interest to all who have any knowledge of the Pennsylvania Dutch, or take any pleasure in the history and study of that peculiar language. It will afford much valuable assistance in any efforts they may put forth in this direction. Mr. Rauch is well qualified for the important work he has here undertaken. He has given years to the study of this language, and has written more articles in it than any other person, of whom we have any knowledge. The original letters in this language, published in a political campaign paper at Lancaster, Pa., commenced in 1868, under the cognomen of "Pit Schweffelbrenner," were from his pen, and obtained a world-wide celebrity. He has since continued to write similar letters on various subjects and published them in different quarters. Especially, however, since he established "The Carbon County *Democrat*," in 1878, the paper which he continues to publish and edit, has he every week furnished a letter for its columns, written in this peculiar language. They are generally full of native wit and humor; and are very popular with those who can read and appreciate them.

Mr. Rauch is an enthusiastic admirer of the Pennsylvania Dutch language. As might be expected, it is his purpose to continue his labors in its interest; and he, moreover, tells us, that if his present work meets with any degree of favor, it is probable he will follow it up with something more elaborate and extensive in the interest of Pennsylvania Dutch literature. His future productions will be looked forward to with interest. F.

AMONG the contents of the PREACHER AND HOMILETIC MONTHLY for November are the following: Sermonic—"The Widow's Two Mites," by A. P. Peabody, D. D., LL. D.; "Whence the Words of Eternal Life—The Scientist's and Peter's Answers Contrasted," by Samuel A. Ort, D. D.; "Consecrated Womanhood"—To Young Women, by S. V. Leech, D. D.; "The Elect Christians," by Rev. George F. Pentecost; "The Noblest Ministry," by John Hall D. D.; "Christ and the Perfect Character," by J. M. Manning, D. D.; "God's Providence," by E. A. Washburne, D. D.; "The Love of Christ, Known and Unknown," by Rev. G. M. Peters; "Description of a Service in Dr. Talmage's Tabernacle.—"Some of the Characteristics of the Right Way;" "Wealth in Both Worlds," by Rev. John Elliot; "The Average Man," by Rev. F. E. Clark; "The Enriching Power of God," by Noah Schenck, D. D.; "The Thirst of Christ," by Rev. James Stuart; "Songs in the Night," by Rev. Edward M. Deems. Children's Service—"King Bramble and His Subjects," by Rev. Albert F. Vedder. In addition to the Sermonic we have a second able paper by Dr. Deems, on "Preachers and Reporters;" a second, "Brotherly Talk with Young Ministers," by Dr. Cuyler; a fifth paper on "Expository Preaching," by Dr. William M. Taylor. "Prayer Meeting Service," by Lewis O. Thompson. Sermonic Criticism: "The English Pulpit;" "Errors in Grammar in prominent Pulpits;" "Sumner and Storrs;" "Studies in the Book of Revelation," by Rev. D. C. Hughes, etc., etc. This Monthly is full of suggestions, which must prove very valuable to clergymen. Price $2.50 per year; 25 cents per single number. I. K. FUNK & Co, 21 Barclay St., New York.

THE STORY OF THE BIBLE FROM GENESIS TO REVELATION, TOLD IN SIMPLE LANGUAGE FOR THE YOUNG. Twenty-fifth thousand. Revised, enlarged and newly illustrated. Published by Charles Foster, Philadelphia. pp. 704. Price, $1.00, $1.50 and $2.00, according to quality of paper and style of binding. For sale at 907 Arch Street, Phila.

The fact, that this work has passed through its twenty-fifth edition of one thousand each, is abundant evidence of its popularity. A careful examination of its contents, also, will at once reveal to the reader the secret of its great success. They embrace all the most important subjects treated of in the Bible; adhere closely in their details to the original, and present all in such simple, and yet correct language, as is easily understood by children, in whose interest the work has been especially prepared. The illustrations also are numerous and happily executed, and serve greatly to favor its general design.

We are not surprised, that so many persons, prominent in the various religious circles, have borne strong and willing testimony to the excellency of the work. It must serve to familiarize the young with the contents of the Bible, and cultivate in them a desire for the perusal of that great work itself. The multiplication of copies of such a work, and their general circulation, cannot fail to do good. F.

AROUND THE WORLD WITH GENERAL GRANT. By John Russell Young. American News Company, New York. Philadelphia Agency, 907 Arch St. Published in twenty parts, at fifty cents each.

We are in receipt of the eleventh and twelfth parts of this eminently and deservedly popular work. They form the commencement of the second volume, opening with Chapter XXIV. and extending to and including the first part of Chapter XXVIII. They all relate to India, and, besides giving graphic descriptions of some of the noted places in that country, detail a number of the customs and special adventures for which it is peculiar. The reading matter they furnish is not only instructive, but also highly interesting, and the illustrations are both numerous and handsomely executed.

The twenty-fourth chapter embraces such topics as the Native Merchants, the Hindoo Bazaar, the Taj, the Maharajah of Jeypore, Sights of Jeypore, the first Elephant ride, etc. The twenty-fifth chapter presents a similar variety, such as Bhurtpoor; the Maharajah of Bhurtpoor; Akbar, Futtehpoor Sikya, Delhi, Palace of Bhurtpoor, the Mosque, &c.

In the twenty-sixth chapter, we have an account of a Drive through Lucknow, Visit to a Mission School, the East India Company, &c., the latter presenting many highly-interesting particulars in reference to the tragic scenes, which occurred in that country some years ago. The twenty-seventh chapter, which continues the account of the parties' travels in India, opens with some remarks on sight-seeing, and then describes a visit to the Holy Temples, gives some account of the Brahmin, and of the religion of India, the latter especially embracing a number of interesting particulars. The twenty-eighth chapter, the opening portion of which only is given, is taken up more especially with a description of some of the public sports peculiar to the country, such as tiger hunting, pig-sticking, &c.

This very brief outline of the contents of these two numbers will give the reader some idea of their nature. It must, however, necessarily be an imperfect one. Only by actual perusal of the work can any one form anything like a correct idea of the nature and attractiveness of its contents. Everything about the work is such as to make it deservedly popular. No wonder, that others have sought to take advantage of its popularity, and by what must at best be but poor imitations, seek to turn it to their personal pecuniary advantage. The original and authentic work must ever remain eminently superior to all imitations, from whatever source they may come, or by whatever names it may be sought to give them character and prominence. F.

LITTELL'S LIVING AGE. No 1849, November 22d, 1879. Contents: Henry IV. of France, *Quarterly Review;* A Doubting Heart. By Miss Keary, author of "Castle Daly," "Oldbury," etc. Part XXV., *Advance Sheets;* The Channel Islands, *Fortnightly Review;* The Criminal Code of the Jews, *Pall Mall Gazette;* Intellectual Barrel-Organ-ism, *Spectator;* Justice, *Spectator;* Polar Ice, *Nature;* The Galleries of the Cutting Ants of Texas, *Nature;* Poetry. Published every Saturday by Littell & Co., Boston.

ANNUAL ADDRESS BEFORE THE AMERICAN ACADEMY OF MEDICINE, at New York, September 16th, 1879. By Lewis H. Steiner, A. M., M. D., of Frederick, Md., President of the Academy, Permanent Member American Medical Association, Fellow American Association for Advancement of Science, etc., etc. Published by Direction of the Academy. New York: Chas. L. Bermingham & Co., Medical Publishers, 1879.

This address will speak for itself. It is full of sanctified common sense, which will commend itself not only to members of the medical profession, but to all interested in sound education.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, NOVEMBER 26, 1879.

A LESSON FROM THE METHODISTS.

Some years ago a Chancellor of the English exchequer, suggested half playfully and half earnestly, that the almost hopeless task of paying off the debt of Great Britain should be committed to the Wesleyan Methodists. Their success in raising vast sums of money, in small amounts, collected from every member, had astonished a nation, and illustrated the fact that the Peter's-pence contributions which built the Vatican, could do things quite as great in the Protestant Church.

Our Methodist brethren have kept up their reputation in this regard. Sometimes their persistent solicitations, by which they induce outsiders to give what they should give themselves, has brought them into disrepute; but, after all, their own well organized contributions, put them in the very fore-front of Christian denominations, as far as financial success is concerned. Week before last their Church Extension Committee held its annual meeting, and we watched the proceedings with some curiosity to see what they would do, and how they would do it. We learned, that, after about half the amount asked for, in the way of aid, had been either refused or supplied by the District Conferences, $150,000 would be required to meet the demands for the year.

That was regarded as a modest sum, yet we wondered if the people would not be frightened by it, and as an effort was to be made on Sunday in their churches in Philadelphia, we concluded to go to one of them and be our own reporter. We were detained by some visitations in the hospital of a public institution, until after 11 o'clock, and as the nearest church to us, was at the corner of 20th and Spring Garden streets, we went to that. The house was crowded as upon some festive occasion. It did not look as if the members had staid at home to avoid a "collection." Bishop Simpson preached an admirable sermon, in which he said nothing directly upon the subject, but told of the small and simple means God used to accomplish great purposes. The pastor then briefly announced, with a few plain statements, the object to which the funds collected that day would be given, and without any high pressure, the officers of the congregation waited upon the people first with cards, and then with baskets for cash contributions. The collection was renewed in the evening, and the amount given was $1,500.

This congregation is not by any means the richest in Philadelphia, but some things, we noticed, did not prevent the people from giving liberally.

1. They did not seek to excuse themselves on the ground, that the late financial crisis had broken up some of the members and depleted the congregation. That, if anything, was made an argument for increased liberality. It was stated, that failures in business, and want of employment had driven one million of people west of the Mississippi. "Many of these," it was said, "are our brethren; some of them you know, and, at any rate, they must have churches and the means of grace."

2. The people did not plead that they had already given to other objects. This was the regular annual collection for this one purpose, and they expected it as a matter of course. In making announcements, the pastor gave notice, that the amounts subscribed for other Conference purposes were due, and asked that the returns be made to him in time for reports.

3. The marked order of worship did not disturb the people. The Lord's prayer had been repeated in unison by all the congregation on bended knees. When the 1321 Psalm was announced, every one stood up with open Bible, and the lesson was read antiphonally, with a heartiness that was truly refreshing. This, we are told, is the general custom in many of their leading churches. But the fact that there is no perfect uniformity in such things did not disturb any one.

On Monday morning we went to the General Secretary of the Church Extension Fund to inquire what had been done throughout the city. We found him at Tenth and Arch, in a large new building, put up by liberality which made it unnecessary to draw on the fund. The appointments are all fine, and Dr. Kynett, evidently a man of business tact and culture, was ready to give us all information. "How much has been reported from yesterday's collections?" we asked. "Six thousand dollars," was the reply. "Is that all you expect in this city with its one hundred churches?" "Oh, no; it is only 10 o'clock, and we have only heard from five congregations." It was easy to see, that, at that rate, and with contributions taken all over the Church, there would be no difficulty in raising the $150,000. "But how much of what has been subscribed will be paid?" we asked. "Nearly all of it," was the reply. "A man offered last night to cash the whole amount, for ten per cent., but we laughed at him, because the collections are so systematically and carefully made, that we regard the subscriptions as worth one hundred cents on a dollar."

We brought with us some reports of various kinds, which are eminently suggestive, and we wish to remark upon them when we have more room. Meanwhile our people should learn a lesson from what we have already said, without the expense of setting up type to make "practical applications."

THE PAN-PRESBYTERIAN COUNCIL.

There was quite a large meeting at Association Hall on the evening of the 18th inst., to take some action in regard to the Pan-Presbyterian Council, which is to meet in Philadelphia next year. Dr. Schaff made a statement of the origin of the movement, and gave the names of many prominent theologians of Europe, who were expected to attend the American meeting. Among these were Rev. Drs. Blaikie, Raney and Bannerman, of the Free Church of Scotland; Rev. Drs. Flynn and Mitchell, of the Established Church, and Rev. Drs. Cavins and Andrew Thompson, of the United Presbyterian Church; from England, Dr. Oswald Dykes, Dr. Lorrimer and Rev. Mr. Graham; from Ireland, Dr. Knox and Rev. Fleming Stevenson, Dr. Van Oosterzee, of Utrecht, Holland, and one or more from Belgium, Germany, France, Spain, Switzerland, Austria, Hungary, Italy, and also from Australia and Southern Africa.

Dr. John Hall made a very fine address on the subject of Christian Unity, in which he indulged in no mere platitudes, but spoke of the difficulties that might be overcome in bringing Christians nearer together, so as to make their aggressive work tell upon the kingdom of Satan.

We were glad to notice that there is a strong undercurrent setting in against mere latitudinarianism, under the plea of unity. Hon. Wm. E Dodge, of New York, sounded the key-note upon this point. He thought the danger to Presbyterianism was to be seen in the almost universal disposition to substitute other books for the old catechisms, and put the Sunday-school in the place of the family and the Church. He thought it a bad omen, that the children of the New York congregations were to be seen leaving the churches, just when the regular service of the sanctuary was about to commence, and carrying books of questionable teachings to be read at home, rather than waiting upon the preacher's word. He emphasized this in a manner that brought forth great applause, and Dr. Schaff felt called upon to promise that the subject would not be left out of sight when the programme for the American Council was made, but that something would be done to correct the evil. It is worthy of remark, that the protest came from a "layman," who is an active Sunday-school worker, and has some knowledge of tendencies.

About $6,000 were pledged by individuals and congregations, to bear the expenses of the Council, and much more will doubtless be raised so that the meeting will not fail for want of money.

MERCERSBURG COLLEGE.

As has already been stated in these columns, the interests of this institution occupied a large portion of the attention of the Synod of the Potomac at its late annual sessions at Frederick, Md. Through various causes, the state of its finances had run so low, that even the Board of Regents deemed it advisable, that the institution should suspend operations for a season, and strenuous efforts, in the mean time, be made not only to liquidate its present indebtedness, but also to procure for it such an endowment, as will place it upon a firm and permanent footing. With a view to carry out this idea, also, the several professors had tendered their resignations, to go into effect at the close of the present session.

In this policy the Synod, very properly in our judgment, declined to concur. It looked upon it as suicidal. Not only would the legacies given to it be thereby endangered, but such would be the depressing effect of the measure, that it would be exceedingly difficult, in the circumstances, to procure for it the endowment contemplated and needed. The Synod, therefore, instructed the Board of Regents to go forward with the operations of the institution, and, at the same time, to put such a system of agencies immediately at work in the field, as will secure the funds needed for the purposes named. From a brief note published in a late number of one of the papers at Chambersburg, we are pleased to learn, that the proposed active measures for relief have been entered upon, and that the prospects of success are very encouraging. We trust, that more than the most ardent wishes of the friends of the institution will be speedily realized.

In the discussion at Synod, which naturally took a very wide range, some of the facts connected with the origin of the institution and its subsequent history were adverted to. In some of its movements, such as the practical workings of its post-graduate course, it was admitted, it had not been happy, as it served to cool the ardor of some of its friends, and hence even the abettors of this course cheerfully acquiesced in its discontinuance, which, it was agreed, should take place. In other respects also, a determination was manifested to make the institution effectually subserve the specific purposes, in the way of fostering and supporting a high standard of sanctified literary education, for which it was organized and has been hitherto sustained.

One statement connected with its origin, however, was made, which, though undesignedly, practically ignored the relations he sustained to it, from whom the suggestion itself which led to its organization, originally came. We had intended calling the attention of the speaker to it at the time, but the opportunity somehow passed, without being improved. Hence, as no one should be even undesignedly robbed of his due, we feel justified in adverting to it here, and trust our motive in doing so will not be called in question.

It was stated, that the Rev. Drs. Harbaugh and Higbee matured the plan of the institution, and afterwards it was added, that the Rev. C. G. Fisher, heartily co-operated with them. This does not correctly represent the relation of the latter to the incipiency of the enterprise. It is true the maturing of the plan belonged to the parties first named, and that too, through some mystery which has always remained to the latter as well as to us unexplained, without seeking or soliciting his co-operation, whose relations to the enterprise thus became only antecedent, and not subsequent to the maturing of the plan. These relations were simply the following:

After the removal of Marshall College from Mercersburg to Lancaster, the College buildings proper, which the institution had occupied, became the property of the citizens of Mercersburg. A Classical school was opened in them and carried forward for several years, and then the enterprise was abandoned. After some time, the Rev. C. G. Fisher, who had had considerable experience in teaching and was then a student in the Theological Seminary, which continued for some time at Mercersburg, after the removal of the College, was solicited by some of the citizens of the place to reopen the Classical School. He did so, and that with such marked success, as commended itself to favor with the Professors in the Seminary, as well as the citizens of the place. When it became necessary for him to sever his connection with the institution, he deemed the enterprise too promising and important to allow it to pass again into a state of suspension and perhaps death. Hence, in his report to the Mercersburg Classis, by which he had been licensed to preach the gospel, he brought the subject to the attention of the Classis. His proposition met with favor, and the action of the Classis upon it, led to the organization of the institution as stated, without, however, his further active connection with the movement, through the mysterious cause to which we have adverted.

It is not intended by this statement to involve any one in censure, as our often similar experience in other spheres has taught us, that others' judgments will differ from our own, and we have long since learned the important but difficult lesson, that private interests and personal grievances should ever be made subordinate to the higher and more important interests of the Church of Christ. It is honor enough to have been prominent in the incipient stages of an important enterprise like this, and this is all we wish to secure to one, whose just title to it, no one conversant with the facts can dispute. Long may Mercersburg College live and flourish alongside of the other institutions of the Reformed Church in the United States and prove prominent amongst its associates in promoting the interests of a sound Christian education, and thus advancing most effectually the great cause of our Divine Redeemer! May its friends ever be many, and most liberal in its support, which it most richly deserves to receive at their hands! F.

MOUNT PLEASANT, MD.

This village is situated five miles north-east of Frederick City. Whoever gave it the lofty and *pleasant* name surely never mistook black for white. It commands one of the most charming views in one of the finest sections of Maryland. Its position is elevated very considerably above the rich Glade valley below, and yet it is reached by an ascent that is almost imperceptible. From the cupola of the Reformed church nearly the entire Glade charge can be seen, also Frederick and the region beyond to the mountains and the famed Potomac. It is a small village, yet it seems to be at the head of a little kingdom.

When we became pastor of the Glade charge, over eleven years ago, there was no church, of any kind, in Mt. Pleasant. Its distance from the Glade church is three and a half miles; and, therefore, for the accommodation of the few Reformed people in and around the village, we held services occasionally in the school-house. This resulted in the building of a Reformed church. Eight years ago it was solemnly dedicated to God. Six months later a congregation was organized, by permission of Classis. After our removal to Emmittsburg the Glade charge, which then consisted of seven congregations, was divided, and the Mt. Pleasant charge formed, consisting of the three small congregations—Mt. Pleasant, Union Chapel and Rocky Hill. Rev. J. M. Souder, who had been our assistant and efficient fellow-workman, became the first pastor of the new charge. Then, after being without a pastor for nearly two years, and served only by irregular supplies,—just when its darkest hour seemed to have come, there came also a shepherd in the person of Rev. A. Shulenberger. At once new life and hope took the place of despondency and gloom. For three years the present pastor has labored successfully in this new field. More than a year ago, the remaining debt on the church was paid, and a bell and organ purchased besides; and, more than all, those people (though not more than a hundred, all told) got to work and erected, and nearly paid for, a beautiful and convenient parsonage.

During the late meeting of Synod in Frederick City, it was our privilege to take part in the communion services which were held on Sunday in the Mt. Pleasant church. It was a delightful and solemn occasion. Bro. Xanders of York preached the preparatory sermon; Bro. Laury of Jefferson preached Saturday evening; and our own part of the service was rendered Sunday morning and evening. These services were well attended. We saw at the Lord's table quite a number of persons, whom we knew formerly as aliens from God, worldly and profane. May the Lord help them to continue in the holy fellowship of the saints!

The pastor has abundant reason to feel encouraged, seeing that the work of the Lord is prospering in his hands. He has the full confidence of his people and of his brethren in the ministry; and the latter may rest assured, that the amount contributed by the Maryland Classis to sustain that young charge has not been thrown away. K.

A DOUBTFUL REMEDY.

In a town in Tennessee two Methodist societies are at loggerheads about a little church building valued at only $300. *The Methodist* suggests, that the societies take up a collection to build another church just like the one in dispute. We doubt the wisdom of our contemporary's advice. That plan has often been tried, and it has always succeeded in perpetuating quarrels. It is bad enough, when differing denominations fight for property and territory, but family feuds are worse than any other kind. Some years ago it was announced, that two rival Presbyterian churches were occupying opposite corners on the same street in a Western city, and the spiritual health of both was reported as being as good as could be expected under the circumstances. One was trying to build itself up at the expense of the other, and the sores and faults of fellow Christians, did not prove very pleasant or wholesome diet. Church buildings may be mere monuments of strife.

Notes and Quotes.

We reprint upon our first page, from the *Independent*, the order for the administration of the Lord's Supper, to which a correspondent referred last week. We have no remarks to make upon it, as it will speak for itself.

The Governors of the several States, have appointed next Thursday as the day of National Thanksgiving. The time is thus made to accord with that set by the President's proclamation, and we have no doubt it will be generally observed.

The Bishop of Ottawa, Ont., has issued a circular, denouncing the *Evening Herald* of that place, as a non-Catholic organ. The *Herald* has hitherto been regarded as being sound in its faith, but lately the bones of St. Emilius were brought to Ottawa from Rome, to be preserved as relics at the Basilica, and the tabooed paper ridiculed the services held in honor of the event. Hence these tears.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missions Twenty Years Ago.

Some time ago, in looking over some old pamphlets, our eye fell upon the Annual Report of the Board of Missions for the year 1859. It was published in pamphlet form, and many copies were distributed gratuitously throughout the churches with good effect. We read the document with much interest. Before we finished it, we discovered, that it was our own composition, over the name of the venerable President of the Board, Rev. Isaac Gerhart. It brought up many pleasant memories of the sunny past. It also appeared to supply a good standard of comparison, which, we thought, might be useful in throwing light upon our missionary operations in the present, and tend to encourage the friends of missions to be more hopeful of good fruits in the future. As such we propose to use it in a few notes that we have here to make.

At the time of which we are here speaking, we had only two Synods, one in the East, and the other in the West, each of which had its Board of Missions, and carried forward its missions independently of each other, in the greatest harmony. The Superintendent, now Dr. Zieber, was supported by both Boards; but he confined his labors mostly to the West, extending his travels as far as the State of Iowa, where the Executive Committee had located its first missionary, Rev. Joshua Riale, whose appearance on the ground made up the requisite number of ministers to form a Classis, and so the Classis of Iowa was organized. We had one missionary at Sheboygan, in Wisconsin. These two States formed the extreme western limits of our missionary field at that time. Now, the limit is the Pacific Ocean, along whose coast no less than two new Classes, of late years, have been organized by the fostering care of the Church. We have now six Synods, four English and two German, each of which has its Board of Missions, and all but one enjoys the services of a Superintendent. The Eastern Board then had twenty-one missionaries under its care, ten of whom were within the limits of the Eastern Synod, whilst the remaining eleven lay within the limits of the Synod of Ohio, with small appropriations. This was a good arrangement.

The East was then not considered so much missionary ground as the West, and our people were willing to send their contributions to the West, where many of their friends had gone, so that destitute places might be supplied with the preaching of the gospel. It was also an advantage to destitute missionaries, who, if they could not get assistance from one Board, could sometimes get it from the other. At times, if we are not mistaken, they received small amounts from both. At the present time, the number of missionaries supported by the eastern section of the Church is twice as large as it was twenty years ago, and the average income from the same source for the support of missions is probably three times as great. In '59, the Church was not insensible of its duty to care for the spiritual interests of the foreign Germans. In fact, more than two-thirds of the missions then supported by the Church in the East were among the foreign Germans. We can count only five or six of them that were composed of native Americans of German extraction. At the present time, also, people acknowledge their duty to provide for the stranger, because their fathers were strangers in a strange land, and God raised up friends to care for their spiritual interests; and in different ways our Church Boards are laboring to promote the missionary cause among the foreign Germans, from whom, in the future, we must look for a large portion of our increase in membership, just as we see has been the case in the past. But at present, the missions under the care of the old Eastern Board are composed mainly of native American material, more than three-fourths being of this description. It must be remembered, however, that the formation of the two German Synods have relieved the Board of most of its German missions, and that they have taken into their own hand, a large portion of this department of our missionary work.

It is gratifying to state, in this connection, that nearly all of the twenty-one missions under the care of the Board twenty years ago are at present self sustaining and prosperous congregations. The only exceptions are the English mission in Cincinnati, which, we understand, has proved an entire failure, and the mission at Wilkesbarre, which, after having once failed, is now again reviving under new auspices. Thus we now have churches in New York, Rochester, Hazleton, Doylestown, Newville, Pittsburgh, Baltimore, Toledo, Sandusky City, Indianapolis, Louisville, Detroit, Sheboygan, and other places, which once received help from the churches, but which are at this time paying back far more than they ever received, in helping others. Some of these have shown considerable zeal and self-sacrifice in the support of the missionary cause, and no doubt all of them are doing their part as God gives them grace and ability. So it should be. We might expect that such churches, started, as they were, on the true Christian foundation, amidst much labor and self-sacrifice, and with the prayers of the Church for their prosperity and increase, should grow in grace and knowledge, and become conspicuous for their graces and good works. It is only as some of our older churches have forgotten their history, how they were gatheredand organized by missionaries from the fatherland, that they lack in zeal and liberality for the spread of the gospel in destitute places.

As a rule, we might expect that missionary churches, organized on an evangelical basis, enjoying the services of self denying missionaries, with much good council and spiritual direction from the Board, in addition to material help, should grow up and become our most spiritual and active churches. This position, we think, facts could be brought forward to support and substantiate, as a general thing. Our space, at this time, will allow us to refer to only one instance, although others might be cited, if necessary. We select the first mission on the list twenty years ago, that of our much esteemed brother at New York, Rev. J. F. Busche. The old report says, that "this is an important mission, and has been doing a great and good work. The pastor reports, that a poor widow, with a child dependent on her, distressed, because she could not contribute anything for the support of the mission, proposed to sew for the church. This gave rise to a Female Missionary Society, numbering about thirty members, who are extensively engaged in making up useful articles for sale, the proceeds of which are to be devoted to the liquidation of the debt on the church. The appropriation to this mission is $150. It deserves the sympathies and prayers of the Church."

Last summer we were permitted to visit this missionary, now venerable for years, and found his church, no longer a mission, but truly a missionary church. The first subject spoken of was missions, and then came an invitation to preach on the subject, and to attend a meeting of the missionary society during the week, the same society, we presume, which was suggested by the distress of the poor widow, with a child dependent on her, in the old report. We were sorry, that other engagements prevented our accepting the invitations. No doubt we lost more than we could have given in the way of encouragement in the missionary cause, by our not being present at those meetings. In 1854, this congregation had 84 members, in 1857, 136, and now it has in the neighborhood of 400. In 1859, it collected $57 for missions; at the present time, its contributions for missions are counted by the hundreds. It takes a deep interest in the mission of the Rev. O. Lohr, in India, and is one of its best supporters. It also contributes liberally for the support of a German mission in a neighboring city. Much of this liberality was doubtless developed by the Female Missionary Society spoken of above. Our good brother will excuse us for referring to these matters in this public way. We simply use the facts, as they may help to solve the problem of the missionary work at present engaging the attention of our churches.

Of the twenty-one missionaries in the service of the Board twenty years ago, only two or three have fallen asleep. This would apparently seem to show, that the missionary work, with its hardships, tends to promote health. It may also show, that the divine Master has appreciated their labors, and so retained them longer in the field. Of the resident members of the old Executive Committee, at Lancaster, only two of us out of six remain. Father Gerhart, Dr. Harbaugh, Rev. Joel L. Reber, and Rev. J. W. Hoffmeier, have all gone to their reward. They rest in peace, and their works do follow them.

SYNOD OF THE POTOMAC.

ABSTRACT OF PROCEEDINGS.

[*Continued*].

Thursday Afternoon.

Revs. W. R. H. Deatrich, J. M. Mickley, and Elders S. Augustus Bashore and Peter Stambaugh, of Zion's Classis, Rev. J. S. Kieffer, and Elders Michael Zimmerman and Daniel Biser, of Maryland Classis, and Revs. C. H. Reiter, H. I. Comfort, and Elder Henry Omwake were enrolled.

The Committee on Minutes of Synod reported. Anything of general interest in this report will be noticed hereafter.

The Synod next proceeded to select the place and time for holding the next annual meeting. Woodstock, Shenandoah county, Va., was chosen as the place, and Wednesday evening, October 13th, A. D. 1880, at 7 o'clock, was fixed as the time, for holding the next annual sessions.

The presence of Rev. Dr. Diehl, of the Lutheran Church, was announced.

The Committee on Religious Services reported services for the evening.

Friday Morning.

The following additions were made to the roll this morning, to wit: Revs. W. F. Colliflower, W. D. Lefevre, and Elders Henry Wirt, and Adam Heberlig, of Zion's Classis, Rev. J. H. Sykes and Elder Samuel, B. Snively, of Mercersburg Classis, Elder Charles Fridinger, of Maryland Classis, and Elder John F. Crawn of the Virginia Classis. Elders Wm. A. Wilt and Adam B. Wingerd, of the Mercersburg Classis, were received as advisory members. So also were Revs. G. H. Johnston, of the Synod of the Reformed Church in the United States, and H. Bielfeld, of the German Synod of the East.

The Committee on Overtures reported a number of additional items, several of which were referred to special committees, whose reports will be noticed further on in this abstract.

The presence of Rev. Wm. Beall, of the U. B. Church, was announced.

The following plan, in substance, was adopted for the more speedy formation of the Synodical roll at the next Synod. Ten days previous to the meeting, at least, the Stated Clerk of each Classis is required to furnish the Stated Clerk of Synod with a copy of the roll of ministers and pastoral charges of his Classis; at the same time, each pastoral charge is directed to send to the Stated Clerk of Synod the credentials of its delegated elders. From these data the Stated Clerk of Synod is instructed to form a provisional roll, the calling of which will constitute the opening roll of the Synod.

The Board of Regents of Mercersburg College presented its first annual report to Synod. The report was referred to a special committee, consisting of Revs. W. Rupp, J. A. Hoffheins, C. G. Fisher, and Elders J. M. Hoffman and L. Markell.

Friday Afternoon.

Rev. P. A. Long, of the Maryland Classis, appeared and took his seat. Elder Louis Markell was admitted to the seat of his *primarius*, Dr. L. H. Steiner.

The presence of Rev. C. E. Dudrear, of the Methodist Church, was announced.

The Committee on Religious services submitted their report, making the appointments for services in the Reformed churches and other churches of the city.

The Standing Committee on Publication reported at this stage of the proceedings. Their report was received and ordered to be taken up item by item for consideration. But before disposing of the matter the hour for adjournment came, and Synod adjourned.

Saturday Morning.

Elders Jesse W. Garrett and J. Lawrence Rohrbach, of Zion's Classis, appeared, and were admitted to seats as members of Synod.

The presence of Revs. Robert H. Williams, of the Presbyterian Church, and A. E. Bradenbaugh, of the Methodist Church, and M. Spriddle, of the African Methodist Church, was announced.

A committee on leave of absence was appointed, of which Rev. J. H. Sykes was chairman.

The consideration of the report of the Committee on Publication was resumed and continued until the time fixed for adjournment came, without concluding the matter.

Saturday Afternoon.

Preparatory services were held. Sermon by Rev. Dr. Martin. Liturgical Services by Revs. Dr. Miller and the Stated Clerk.

At the close of these services, the Synod resumed the consideration of the report of the Committee on Publication. The whole business portion of the afternoon's session was occupied with the report, which was amended and adopted. The report as adopted is as follows:

Your Committee on Publication respectfully beg leave to report:

Your Committtee have bestowed careful attention and study upon the several documents placed in their hands. The subject matter contained therein was earnestly considered and discussed, and as the result of their deliberations, they would recommend to Synod the adoption of the following resolutions.

Resolved, That this Synod most respectfully declines concurring in the action of the Synod of the U. S., proposing changes in the editorial management of the MESSENGER.

Resolved, That, in the judgment of this Synod, the deficit, in view of which a change in the present editorial management is sought to be accomplished, is not to be remedied by such method, but rather by increased liberality in maintaining the present management as it is.

Resolved, That the efficient measures inaugurated by the Board, at its late meeting, in the way of reduction of salaries, lessening of cost in the publications and material, and reduction of prices, give good promise that the end of the current year will show a favorable balance in its business operations.

Resolved, That this Synod calls upon the Classes and ministers and membership within her bounds, to put forward a decided and most vigorous effort to increase the circulation of our periodicals, and the volume of the business of the Board.

The communion alms on Sunday morning, which were appropriated to Home Missions, amounted to nearly one hundred and fifty dollars.

MORE LIGHT.

Since the last appeal in the "MESSENGER," by the Rev. J. Gantenbein, in behalf of the immediate relief of the Rev. Mechtersheimer, another letter, an additional and renewed call for aid, has reached us and is hereby appended, for the earnest consideration of all our dear friends of the noble cause of Missions. Bro. Gantenbein writes: F F.

Dear Bro: — You call me bishop of Portland, and, therefore, if my commands are not to resound in vain, and in the air, be you most solemnly assured, that, in reference to Walla Walla, the nucleus of a new Classis, the focus of the entire territory between the Cascade and the Rocky Mountains, north of Utah and Nevada, I am in dead earnest. By all that is sacred in heaven and on earth, I pray you to not give the Board of Missions any rest, until it has efficiently provided for the occupation of that fort. Only see how the railroad extends, further and further, from Ogden to the Cumberland River, and the country along the Snake River is rapidly being populated! Also, the construction of the North Pacific Road from the mouth of the Snake toward the Spokane and northern Idaho, is making rapid progress, the rails for the same being already on the way, and a numerous immigration of German farmers pouring in. Walla Walla must be maintained by us without fail, otherwise our Church will heap upon itself an awful guilt and fasten upon its neck the sure judgment of contempt and rejection before Almighty God. May the good Lord preserve us from these evils. Amen!

Your old friend,

J. GANTENBEIN.

PHILADELPHIA TRACT AND MISSION SOCIETY.

The fifty-second anniversary of the Philadelphia Tract and Mission Society was held last week in the Protestant Episcopal Church of the Epiphany, Chestnut and Fifteenth streets.

Mr. Joseph F. Jaggers, General Superintendent of the Society, read his annual report, which gave the following showing of the Society's work during the year: Three missionaries and about 550 visitors were engaged in the work of distributing 446,959 tracts and 79 Bibles; 7620 visits were made by the missionaries, and 20,590 by the visitors; 587 persons were persuaded to attend church; 509 children were induced to join Sabbath schools; 477 persons were found destitute, and, partially relieved; 597 were interested in religion, and 453 signed the temperance pledge. Since the middle of September last, we have *reorganized* and employed from some twelve churches of different denominations (where Public Meetings have been held), 10 Assistant Superintendents, and 100 visitors, who report that their visits are kindly received, and that they are much interested in the good work.

Continuing, the report sketched the method of prosecuting the work of the Society through the medium of missionaries, assistant superintendents and visitors, and the great Christianizing influence exerted by the Society. In reviewing the grand results achieved by the Philadelphia Tract and Mission Society during the half century of its existence, the report stated that in September, 1827, when the Society was organized, the population of Philadelphia numbered about 200,000 persons. Now it aggregates almost a million souls. It was argued that, as the entire number of Evangelical churches of Philadelphia was only 450, whose sitting capacity was a little over 225 000, there were, therefore, more than 500,000 unconverted souls in Philadelphia. There are 500 ordained ministers of the Gospel, and probably about 200 others engaged in preaching the Sacred Word within the city of Philadelphia, but this large army of Christian workers, continued the report, is poorly able to reach that great mass of unconverted souls. There are 200,000 souls who, if disposed to attend church, could not hear the Gospel from the pulpit. The Tract and Mission Society, therefore, is confronted with a wide field of labor in the prosecution of its noble work. In concluding an appeal was made to the Christians of Philadelphia to unite in enlarging the powers of the Society.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

At the late communion seasons in the Quakertown charge, Rev. F. J. Mohr, pastor, nineteen persons were added to the church, ten by confirmation and nine by certificate.

Rev. D. W. Gerhard, pastor of the New Holland, Lancaster county, Pa., charge, has brought his fall communions to a close. He reports thirty accessions to the church in connection with two of the communions. At Zeltenreich's, three were added to the church by confirmation, a young man and his parents, all three of whom received adult baptism. Twenty-seven were added to Heller's church, twenty-three by confirmation, thirteen of whom received adult baptism, three by certificate, and one by renewal of profession. Of the whole number, thirteen are heads of families. The number of communicants at this latter church exceed one hundred and forty. The largest number participating at any previous communion was one hundred and ten.

The fall communions in the Broadheadsville charge, Monroe county, Pa., Rev. T. A. Huber, pastor, were brought to a close on Sunday, the 16th of November, in Pleasant Valley congregation. On the Saturday morning previous, a class of twenty four catechumens were examined in the Heidelberg Catechism, in the presence of the congregation, and then admitted to full membership in the church by confirmation. In the afternoon, services preparatory to the Lord's Supper were held.

On Sunday morning, the sacrament of the Lord's Supper was administered to a large number of communicants, in the presence of a large concourse of people. The several services were all conducted by the pastor. The attendance on all of them was large, and the deepest interest and solemnity prevailed throughout their continuance. Many felt that it was good to be there, and, it is hoped, some precious fruit will result from the occasion.

In connection with the communion held in St. Paul's church, Lansdale, Pa., Rev. H. F. Seiple, pastor, on Sunday, November 2d, twelve persons were added to the church, four by confirmation, and eight by certificate. Forty-eight persons communed. The prospects of the congregation are encouraging.

As is known to our readers, Christ Reformed Church, of Allentown, Pa., Rev. J Fritzinger, pastor, recently purchased a church on Second street above Hamilton, in that city, for the use of the congregation. The building has undergone extensive alterations and repairs, the corner-stone in connection with which was laid a short time ago. These repairs have been completed, and the church was re-dedicated to the worship of God the services in connection with which were commenced on Sunday, the 16th instant.

The opening sermon was preached in the morning of that day, in the German language, by the Rev. Eli Keller, of Zionville, Pa. He chose as his text the first three verses of the lxxxvii. Psalm. At the close of the sermon, the church was solemnly dedicated to the worship of God, which special service was conducted by the pastor. A Sunday School service was held in the afternoon, continuing for an hour, extending from half-past one until half past two o'clock, and consisting of anthems, and addresses, in the latter of which the Rev. E. Keller and Dr. T. Appel, of Lancaster, Pa., participated. An interesting German service was held in the afternoon, commencing at half-past two o'clock, and continuing for an hour and a half. A second sermon in the German language was preached by the Rev. D. F. Brendle, of Bethlehem, Pa., who based his remarks upon Matth. xvi. 18, "Upon this rock will I build my Church."

An English service was held in the evening. It was opened with an anthem by the choir. The Rev. W. R. Hofford, President of the Female College at Allentown, announced the anthem: "A Sinner Saved by Grace." This was followed by the reading of the xlviii. Psalm and prayer. A hymn was then sung, after which a sermon in the English language was preached by the Rev. Dr. T. Appel, on Song of Solomon vi. 18, "Who is she that cometh forth like the morning, fair as the moon, clear as the sun, and terrible as a strong army with battle?" The sermon was a lucid unfolding of the nature of the Church, as shadowed forth by the imagery used in the text, and was closed with an earnest appeal to those not connected with the church, to come forward and share the privileges and blessings of the Christian household, as these are to be enjoyed in connection with the present enterprize.

On Monday evening, the concluding discourse connected with these dedicatory services was preached by the Rev. I. K. Loos, of Bethlehem, Pennsylvania, based upon Acts viii. 8: "And there was great joy in that city." The sermon was appropriate, full of excellent thought, and was attentively listened to by the large audience present. The whole occasion was one of much interest and solemnity. The congregation also has encouraging prospects before it. It was purposed to administer the sacrament of the Lord's Supper on the Sunday succeeding the dedication.

The fall communions in the Lower Saucon, Pa., charge, Rev. A. B. Koplin, pastor, have been brought to a close. The services in each case were well attended, and the number of communicants unusually large. Thirty-one persons were added to the church, twenty five by confirmation, and six by certificate. The collections for benevolence amounted to $50.74. The pastor is much encouraged in his work.

SYNOD OF THE POTOMAC.

Rev. Simon Wolff was installed pastor of the Hickory Bottom charge on Thursday, Nov. 13th, by a committee of the Mercersburg Classis. The sermon was preached by the Rev C. H. Reiter, and the installation service was conducted, and the charge to pastor and people delivered, by the Rev. Isaac N. Peightal. The pastor enters upon the labors of his pastorate with encouraging prospects. His post-office address is Martinsburg, Blair county, Pa.

PITTSBURGH SYNOD.

The several fall communions in the Zion's charge, Somerset county, Pa., Rev. H. F. Keener, pastor, have all been held. Five and six services were connected with each communion during five successive weeks. Twenty persons were added to the Church, and the membership seem to be greatly revived.

The fall communions of the Curlsville charge, Rev. J. M. Evans, pastor were closed on the 9th of November. The preparatory as well as the communion services, were largely attended and much interest prevailed throughout their continuance. The pastor was assisted in the services at Rimersburg and Mt. Zion, by Rev. J. J. Pennypacker; at Curlsville, by Rev. D M. Wolff, of the West Susquehanna Classis; and at St. Lukes, by Rev. W. Selner, of the Lutheran Church. Seven persons were added to the Church, five of whom are heads of families. The contributions to benevolence amounted to $23. Those received in connection with the harvest festivals held a short time before, amounted to $66, making a total of $89. The pastor has labored in this charge one year, and has, within this time, added fifty-seven persons to the Church.

WESTERN CHURCH.

In connection with the communion held at Xenia, Ohio, Rev. S. B. Yockey, pastor, on Nov. 2d, one person was added to the church; and in connection with the communion held at Lewisburg, Ohio, Rev. H. M. Herman, pastor, on the 9th of November, six persons were addded to the church, two of whom received adult baptism. F.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	$0.60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of ten cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail.

THE NEW CHRISTMAS SERVICE.

The Superintendents of Sunday-schools and others, will not forget to send for our new Christmas Service. Copies of it are furnished for thirty-six cents per dozen. F.

OUR NEW TERMS.

We again invite attention to our new terms for our several papers, commencing with the opening of the incoming year. Especially should our liberal offer to credit new subscribers to the "Messenger," who now send in their names, with a year's subscription, to the close of the incoming year be kept in mind.

Married.

On the 23d of October, by Rev. E. D. Shoemaker, Mr. George Mortimore to Miss Christiana Diehl, both of Bedford Co., Pa.

On the 13th inst., by the same, Mr. Andrew J. Koons to Susan Croyle, both of Bedford Township, Bedford Co., Pa.

At Lansdale, Pa., by the Rev. H. F. Seiple, on October 28th, Mr. Leidy L. Scholl, of Hatfield, to Miss Amanda Worman, of Line Lexington, Pa.

At the home of the bride, November 12th, 1879, by Rev. D. N. Dittmar, Wm. F. Blackburn, of New Paris, to Miss Minerva C. Hull, of Osterburg, Bedford Co., Pa.

At Catasauqua, Pa., Nov. 16th, 1879, Mr. George Philip Werthman, of New Tripoli, Lehigh Co., Pa., to Mrs. Lavina Seibert, of Laury's Station, Lehigh Co., Pa.

Nov. 18th, 1879, at the Reformed parsonage, Schellsburg, Pa., by Rev. H. S. Garner, Mr. William H. Umbaugh of New Buena Vista, Pa., to Miss Mary S. Hill, of Shanksville, Pa.

On Nov. 16th, 1879, at the Reformed parsonage, Jefferson, by Rev. S. F. Laury, Mr. George D. Rencil, of North Codorus, York Co., to Miss Catharine B. Dubs, of Manheim Township, York Co., Pa.

Obituaries.

DIED.—In Hagerstown, Md., Oct. 24th, 1879, John R. Sneary, aged 60 years, 9 months and 20 days.

Few men have been better known, or more highly respected, in the community in which he lived, than the subject of this notice. With comparatively few advantages in respect of education, and without the aid of influential connections, he succeeded, by integrity and industry, in making for himself an honored place, and an honored name among the people with whom God had cast his lot. For forty years, with but one slight and inconsiderable interruption, he rendered valuable services to the public, as one of the editors of one of the leading newspapers of his county. Being, during this entire period, from the nature of the case, constantly more or less interested and engaged in politics, his conduct in this difficult field was so manifestly and uniformly governed by high and strict principles, that he won and held the esteem and friendship of political opponents as well as allies. He was a member of the Maryland State Constitutional Convention, in the year 1864: he was greatly relied upon as a director in one of the leading banks in the town in which he lived; and, as a citizen and as a man, so sound was his judgment, and so worthy was he in all respects to be trusted, that his counsel was frequently sought in reference to matters both of a private and a public nature. The natural kindliness and warm-heartedness of his disposition, were, however, seen to best advantage in his own home, where he was a kind and faithful husband and father, and where, now that he is gone, his memory will be reverently cherished as a sacred treasure.

Incurable diseases of such a nature as to render his life liable to be terminated at any moment, virtually withdrew him from business nearly two years before the close of his life. A large portion of this closing period was marked with intense suffering, which, however, was blessed to him in many ways. Having always been a man of deep religious feeling, and occupying a very reverent attitude toward religion, he was led, during this period, to meditate very specially and earnestly upon the subject of religion, and to make diligent preparation for that vast and solemn future, upon the verge of which he stood. Soon after the commencement of it he, in the Church, publicly confessed his faith in Jesus Christ, in whom he trusted during the long and trying experiences which followed, and to whom he often bore solemn testimony as the only one, who could help us in the hour of our deepest need. His death was extremely sudden at last; he died while engaged in conversation with a friend. May he rest in peace; and may those upon whom this affliction so heavily falls, have grace to think calmly of the death of him whom they loved, and to look cheerfully and hopefully into the future, in expectation of a reunion in the better world beyond the grave!

LETTER LIST.

Ayer, N W & Son, Apple, Rev Dr T G, Albaugh, J.
Bates, Rev W H, (2), Bowling, Rev R C, Bader, A C, Binkley, H K, (4), Bauserman, J H, Bossard, Rev Dr J, Bowman, Rev J C, Broneman, Dr M B, Brodbeck, G S, Baugher, Miss E C, Bauman, J A, Beachler, W H.
Collifl wer, Rev W F, Crider & Bro, Clouser, Rev W W, (2), Carnahan, Rev B R, Clemens, Rev J M.
Dittmar, C W, Dehoff, J, Dieffenbacher, Rev D S, Dittmar, Rev D N, Fe Huff & Mitchel.
Elliot, J, Eyerly, A J, Engle, D A, Evans, Rev J M.
Fouse, Rev D S, Fogel, Rev E J, Forney, M, Foust, M C, Ferer, Rev B B.
Gerhard, Rev C S, Garner, Rev H S, Grant, Rev J, (2), Guth, A J, Graeff, Rev I E, Gerhard, Rev D W, (2), Gerhard, Dr J Z, Gregory, W E, Geise, F, (2), Gettle, W G, Gumbert, Rev C, Grove, W F.
Hoffmeier, Rev H W, (2), Hoffmeier, Rev T F, Heller, Rev A J, Harter, J W, Holland, Mrs S h, Huber, Rev T A, Hale, Rev J T, Haas, Rev W A, Hassler, Rev J, Heisler, Rev D Y, Hartzell, Rev G P. Johnston, Rev Dr T S, Johnson, H.
Knepper, Rev B, Keller, Rev H, (2), Krebs, Rev W E, (2), Kennedy, J, Klein, A G, Keedy, C M, Kram, E B, Krall, C S, Kefauver, Rev L H, Kremer, Rev A R, Kershner, J E, (2), Kerschner, Rev J B,
Littell & Co, Lauer & Yost, Loesh, S, (2), Laury, Rev S F, Landis, P M, Lefever, I, Leinbach, Rev J C, Land, Rev T S, Levan, Rev F K, Leinbach, Rev J B.
Mohr, Rev F J, Miller, J C, Miller, D, (3), McCoy, Rev A G, Moyer, C F, Motter, Rev I M, Miller, Rev S S, McClure, Dr W J, Mowrey B, McCardell, W H, Mikesell, M, Miller, Rev H, Miller, Rev Dr J O, (2), Miller, Rev E D, Mohney, F C, Moritz, C A, Miller, Rev J D.
North, J M.
Peters, Rev J A (2), Peightel, Rev I N.
Riale, Rev J, Rupp, Rev W, (4), Roeder, N C, Rhodes, D W, Riegely, D.
Souder, J F, Steiner, Col J A, Shoemaker, Rev E D, Snyder, Rev G W, Stein, J H, Snyder, Rev W H H, Shade, Rev J S, Smith, J B, Sell, J, Steiner, Gen J A, Schoedler, Rev D E, Schwarz, Rev L B, Smith, W A.
Ttzel, Rev J M, Truby, J M.
Wickersham, J W, Wingr, B F, Weaver, W T, Weiser, Rev Dr, Wirt, H, Welker, F A.
Yeager, G W, Yearick, Rev Z A.

HOME MISSIONS.

Received per Rev. S. R. Fisher, from John Kennedy, Madison, Yolo Co., Cal., $40 00

W. H. SEIBERT, Treas.

Youth's Department.

GOD'S CARE.

Not a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth
To the glorious air,
But our Father holdeth
It within His care.

Not a floweret fadeth,
Not a star grows dim,
Not a cloud o'ershadeth,
But 'tis marked by Him.
Dream not that thy gladness
God doth fail to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know.
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest Love has made.

Power eternal resteth
In His changeless hand;
Love immortal hasteth
Swift at His command.
Faith can firmly trust Him
In the darkest hour,
For the keys she holdeth
To His love and power.

—*Selected.*

THE LITTLE FIELD-FLOWER.

FROM THE GERMAN.

The morning sun flooded a corn-field with golden light. It pierced through and through the thick ears, and kissed the flowers, both great and small, which grew between the stalks. One little bud, touched by the light, opened her tiny bright eye, and looked about for the first time.

It was a wee plant, plain in color and form, but it shivered with bliss to find itself in so fair a world; rejoiced in the waving, golden sea which rustled and whispered above, in the flashing dew-drops which hung to its slender branches, in the many-colored flowers blown about by the wind, and in its own young existence.

Its leaves extended themselves happily, and its little rootlets drank in the warm light which lay over the corn-field and over the whole earth; while, in its contentment, it did not see the vexed glances cast upon it by the flowers near, or hear how they murmured among themselves.

"Little, vain thing! How canst thou venture to adorn thyself with glittering gems? Knowest thou not this is for us beautiful and great flowers?" at last said a tall, overgrown poppy, looking with infinite contempt upon the pale blossoms below.

"Pardon," returned the little one humbly; "I had never ventured it; the night hung her pearls upon me when the moon had hidden her light."

But the anger of the haughty poppy was not so easily appeased; she would not hear the apologies, and scoffed at the poor thing until she persuaded her companions, the lupins and corn-flowers, to join her. From all sides they cried:

"What use is thy finery to thee? Thou still remainest ugly. No eyes seek thee. No one cares for thee."

"With us it is different," added the corn-flower, waving her blue dress in the proud consciousness of her beauty; "we are admired and praised, are plucked to adorn vases, and rest in maidens' hair."

Just then, as if to confirm her vanity, a clear, childish voice was heard crying:

"Oh, the beautiful poppy! the beautiful corn-flower!" and a little country-girl, on her way through the field, sprang among the stalks, and in a moment the red poppy and blue corn-flower were in her hand.

Then the chosen beauties looked triumphantly down upon their lowly sister.

"Seest thou?" they cried; "thy pearls do not help thee; still no one wants thee." These were their last words.

The little flower remained, lonely and sorrowful; she rejoiced no more in the sunlight, but quarrelled with her fate, and dreamed of the honor and happiness which were the part of her lovely companions.

The little girl, however, had not proceeded far on her way, when she seated herself on the ground to rest after her long walk, laid the flowers beside her, and began to eat the bread and butter she had brought with her; then, overcome by weariness, she leaned her head against a tuft of earth and grass near by, and soon slept as soundly as if resting upon softest down.

Bees hummed, chafers buzzed, birds fluttered about; she heeded it not, even when, attracted by the bread which she still held, several ravenous sparrows ventured to hop upon her lap and eat her breakfast.

The sun rose higher and higher, but was not able to wake the little sleeper, whose head was protected by a spotted linen cap, while hands and feet were tolerably insensible to heat and cold.

Not so with the flowers; they lay near in the merciless sunlight, feeling weak and ill, because, severed from their roots, they could obtain no refreshing dew.

Their sinking courage revived somewhat when they heard the approaching hum of a chafer, an old acquaintance, who had often partaken of their hospitality. Perhaps he would help them—perhaps he would bring them a drop of dew.

But the chafer drowned their weak voices with his humming, and after satisfying himself that they could no longer supply him with delicate pollen, he flew away. So did the bee, the humble-bee, and the butterfly, whom they preferred before all others, and they were left alone.

After sleeping more than an hour, the little girl awoke, took up her unfinished lunch, and looked for her flowers.

"Fie! quite withered!" she cried, throwing them away, and went quickly down the road.

Now poppy and corn-flower lay on the hard ground, in the midst of the field path, quite near the spot where a short time before they had stood, exulting in their beauty.

No one praised them now: no one wanted them. On the contrary, they were walked over and trodden upon; and in addition to this, their thirst became ever more burning, their weakness greater.

Hours passed on; it drew toward sunset. The lonely, despised flower stood still in the same place as in the morning, Its form had not become more graceful or its color more pleasing, but it had subdued the bitter feelings awakened by its beautiful sisters, and happiness dwelt once more in its heart. The jewels were gone, and with the loss of all that could be called splendor came contentment.

While it stood thus, fully reconciled to the lowly station in which God placed it, the wind swept quickly along the path a pair of wonderfully ugly, faded flower-stalks. One had a slender stem, from which a small green head hung loosely down, and a red rag, spotted and bruised told of earlier, better hours.

Of the other's dress let us say no more. Whatever color it had been, it was now wholly faded and spoiled.

Suddenly the small green head began, with expiring voice:

"Thou seest us, and knowest us not. I am the poppy who despised thee. See how I repent my pride; my beauty has become my destruction."

"And I also," said the other wilted stalk. "I have found that it is dangerous to draw the gaze of strangers, to exalt one's self above others; that it is better to live unnoticed by the world."

The last words were faint and almost unheard, as a puff of wind took them on its wing, and carried poppy and corn-flower far away over the meadows.

Week followed week. The corn was fully ripe, and the reaper passed through the field, felling with his sharp scythe every golden ear and the flowers between the stalks. Only the plain and timid plant he kindly left, without taking one single leaf.

The winds played freely about it now, and rain, and sunshine, before the exclusive blessings of its taller neighbors, willingly lent their aid to perfect its growth. True, it attained no greater height; but it extended its limbs abroad, and soon builded a little thicket. Yet so many new favors and advantages brought their own dangers with them.

A shepherd boy, driving his herd before him, crossed the stubble one day. The woolly sheep, whirling the dust before them, came nearer and nearer, and the plant tremblingly awaited its fate. A few moments only it remained unnoticed by the voracious animals; soon the eye of a small gray lamb fell upon the green shrub. With one bound he was beside it, daintily nibbling the fresh leaves and blossoms, and thinking it a sumptuous feast, when the watchful brown dog, with curly tail, who had marked this deviation from the direct road, ran panting up, drove his charge away, and this danger was over.

The plant again trembled as the shepherd himself turned his steps toward the corner where it stood; but the boy said, in a friendly tone:

"Ah, this is fine! The reapers have left you, that the poor shepherd may still find a flower upon the bare fields. The sight of you is pleasant to my eyes, and my flock must do you no harm."

Speaking thus he took his place beside the plant and whistled to his dog.

"Order the sheep to halt now," he said; "then come again to me, and we will breakfast."

The dog, obeying, ran many times around the flock with incredible rapidity and brought them to a stand, then returned to his master and lay on the ground before him, waiting patiently till he opened his leathern pouch and took out bread and bacon, and each gave himself a comfortable rest.

When the shepherd had finished his meal he took out a yellow bag and shook the contents into his sun-browned hand.

It was only a few silver groschen and copper coin, but he weighed each piece separately, turned over and over again his little treasure, and smiled when he returned it to the bag, placing this in the pocket of his jacket, without noticing in the lining a large hole, through which, when he rose, it slipped, gliding softly to the earth and into the centre of the flower bush. Then he went cheerily on his way, not knowing his loss.

Several days after, however, he again wished to take account of his cash, and on seeking for his purse became aware of what had happened. It was a bitter loss.

He had been long in gaining the little sum, and had denied himself many well-deserved enjoyments in order to save a few pence for his old mother.

His terror, therefore, was great, and he searched, day after day, in the fields through which he had driven his sheep, but without avail.

Several weeks passed, and he had given up the hope of finding his money, when at length a favorable destiny carried him again to the well-known stubble-field, even to the shrub he had called his own.

At the sight a new thought filled his mind.

"Can you," he said, but without finishing knelt and thrust his hand deep among the green branches, and with a thankful heart drew out the old yellow pouch.

Grateful for the kind word which he had spoken, the protection which he gave, the flower had preserved the boy's treasure from every unfriendly eye, and could now return it to him without the loss of a penny.

From this day the flower was called the "shepherd's pouch." Its seed-vessels, which now held a few grains, had the form of a yellow purse.

HARRY'S SECRET.

"Have you had a happy day to-day?" asked a very little boy of his younger brother, at the close of a holiday.

"Oh, yes!" said Arthur, brightly, "have you?"

"Yes," was the emphatic reply; "we've had lots of work to do."

Ah! there was the secret of the bright, happy holiday, and Harry had found it out, as many a person fails to do in a lifetime. "Lots of work to do!" All day long the little boys had piled wood, gathered potatoes and run of errands; and now, just at its close, were having a grand swing under the cherry trees, as a pleasant finish to a whole day of real work. The words recorded above were overheard from my sitting room window, and I thought in a minute, my little friends shall have that secret, too. I dare say some of you know it already; but I am very sure many of you don't know it and won't find it out right away unless I tell you.

Don't forget it; and if you wish your next holiday to be a happy one try and find lots of real work to do, and see if, like Harry and Arthur, you don't succeed in having one of the best, cheeriest days you ever spent.

Somehow, idleness, or days just given to one's own pleasure, never seem to let much sunshine into one's heart. But hours of service to others are full of brightest pleasure.

There's the secret. Try it.

AN AUTUMN DAY.

Like a jewel golden-rimmed;
Like a chalice nectar-brimmed,
Like a strain of music low
Lost in some sweet long ago;
Like a fairy story old
By the lips of children told;
Like a rune of ancient bard;
Like a missal glory-starred—
Comes upon her winsome way
This enchanting Autumn day.

O'er the hills the sunlight sleeps;
Through the vales the shadow creeps;
On the river's stately tides
Rich the silent splendor glides;
Where the bowery orchards be,
Perfumed breezes wander free;
Where the purple clusters shine
Through the net-work of the vine,
Fragrant odors fill the air;
Beauty shineth everywhere,
While upon her joyous way
Comes the lovely Autumn day.

—*United Presbyterian.*

BANANAS.

Humboldt said an acre of bananas will produce as much food as twenty-five acres of wheat. They are very easily cultivated. Fruit will come in twelve or thirteen months after the little shrub is set out, each plant having from seventy-five to one hundred and twenty-five bananas on it. The *Scientific American* says: "In regions where no foot ever reaches, bananas are found in all stages of growth, ripening their fruit every day and every month in the year."

USEFULNESS.

That the children may better understand what we mean by usefulness we give them the following story, just as it occurred.

A gentleman was asked to address some children, and, taking out his watch, he asked them what it was for.

"To keep time," answered the children.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket knife and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing," they all cried.

"Then a watch, a pencil, or a knife is good for nothing unless it can do the thing for which it was made?"

"Yes sir," the children all answered.

"Well, children, what is a boy or girl made for?"

They hesitated. Didn't know exactly what to say. Then he put the question which is in one of the catechism questions.

"What is the chief end of man?"

This they answered at once, "To glorify God, and to enjoy Him forever."

"Well done," said the gentleman; "That is right. Now, then, if a boy or girl does not do what he or she was made for, and glorify God, what is he or she good for?"

And the children all answered at the top of their voices, without seeming to think how it would sound:

"Good for nothing!"

That was it exactly. But if this be so, there must be a great many boys and girls, and grown up people, too, who are just good for nothing. We trust that none of our boys or girls will ever be of that number. Let them take Christ as their king and obey Him: then they will be good for something.

FRIENDS.

All children know what is meant by "a friend." Some could tell that the word is really the past participle of an old Gothic verb, "frijon," or "frion," meaning "*to love.*" Anyway, little reader, you know what it is to have a friend; most likely you had a great many at school, and possibly one or two whom you called *great* friends, and thought you would love them all your life: they played with you, helped you with your lessons, perhaps; at any rate, felt an interest in all you did.

Men and women want a friend too; one who will put themselves aside and help and advise in work, be interested in pleasure, and soothe and sympathize in sorrow or sickness. Some lines on an old picture describe the Best Friend we have:

"Wouldst have a friend?
Wouldst know what friend is best?
Have God thy Friend,
Who passeth all the rest."

He is a Friend for little children, Who, when He was on earth, called a little child unto Him and set him in the midst, and Who blessed the little ones that were brought unto Him.

He is the Friend for boys and girls, who will graciously listen to all *secrets*, for He loves to be trusted; Who will send help in all temptations and trials, and be with you in all pleasures. He will never go away, for He is a "friend that sticketh closer than a brother," and He will never lose an interest in you, for "He loveth at all times."

He is a friend, too, for men and women. In the press and hurry of work, in sadness and loss, in pain and sickness, and in death, they still are near Him, whose loving eye they can watch, whose guiding hand they hold, whose sweet words of comfort sink deep into their souls.

Pleasantries.

The man who snores and knows that he snores, and yet won't put a clothespin on his nose when going to bed, has the blood of an army contractor in his veins.

The foundation for the meanest man is laid when a small boy turns the worm-hole in an apple for his companion to bite from.

The Boston *Courier* discovers that when two young men meet they address each other as "old man," and when two old fellows meet they say "my boy."

To ride the velocipede successfully a young man must see that his hair is carefully parted in the middle, having no more on one side than on the other, in the way of balance.

First boy: "Where yer bin, Billy?" Second boy: "Bin fishin'." First Boy: "Ketch anythin'?" with an anxious expression on his face. Far-seeing second boy: "No. But I expect ter when I git in the house."

"I'll subscribe for that paper," said Vanderbilt, laying down an agricultural journal he had been reading. "Its editor is a man of high attainments." His eye had caught an article headed, "Water your stock regularly."

"I know I'm losing ground, sir," tearfully murmured the pale-faced freshman, "but it is not my fault, sir. If I were to study on Sunday, as the others do, I could keep up with my class, sir—indeed, I could; but I promised mother ne-ne-never to work on the Sabbath, and I can't, sir, ne-ne-never"—and as his emotions overpowered him he pulled out his handkerchief with such vigor that he brought out with it a small flask, three faro chips, and a euchre deck, and somehow or other the Professor took no more stock in that freshman's eloquence than if he had been a graven image.

Sunday-School Department.

SCRIPTURE LESSONS.

DECEMBER 7, LESSON 49. 1879.

Second Sunday in Advent.—Genesis XXXVII. 23-36.

JOSEPH SOLD INTO EGYPT.

23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him.
24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.
25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.
26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?
27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content.
28. Then there passed by Midianites; merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.
29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit: and he rent his clothes.
30. And he returned unto his brethren, and said, The child is not: and I, whither shall I go?
31. And they took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood;
32. And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.
33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.
34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.
36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

NOTES.—Jacob abode in the valley of Hebron, about twenty miles south of Jerusalem. Joseph tarried at home, while his brothers kept the flocks at Shechem, some sixty miles away, and at Dothan, about eight miles farther. Thither Joseph was sent to bring news of their welfare. On his arrival, his brothers resolved to slay him, except Reuben, who persuaded them to cast him into a pit for a time—he intending to restore him to his father again, (verses 12–22.)

VERSE 23. *They stript Joseph out of his coat.* This tunic was an eye-sore to them. Perhaps they intended to hold it, in order to persuade his father that he had been slain. Compare verses 31-5.

VERSE 24 *And cast him into a pit—empty—no water in it.* This was of Reuben's ordering. He seems to have had less cruelty lurking in his heart.

VERSE 25. *And they sat down to eat bread.* They were feasting, while Joseph lay starving, as the ten brothers believed. What a touch of their brutish and diabolical souls! *A company of Ishmaelites came from Gilead.* This was a caravan of several tribes, who carried *spices, balm and myrrh* from the Arabian region, *down to Egypt*, the land of the wealthy, (Jer. viii. 22)

VERSES 26-7. *And Judah said, etc.* His brother Judah now intercedes, as Reuben had done before. He proposes a plan less cruel than they had concocted, and, because it appealed to their coveteousness, they adopted it.

VERSE 28. *For twenty pieces of silver.* The sum amounted to between *twenty and thirty dollars.* This is the first instance on record of *a man being sold as a slave, though* the practice certainly existed. *Midianites and Ishmaelites* constituted the principal parties of the caravan. *And they brought Joseph into Egypt.* Thus, for *two* pieces each, the ten brothers sold Joseph into the land of bondage—Reuben not being present at the sale.

VERSES 28-30. *And Reuben returned unto the pit.* He had probably been away, attending to some part of the flock apart. As he was, likely, the eldest, he felt that he was the responsible party to the father—hence his marked grief. He knew not what to do. Doubtless all was told him then; but it was done.

VERSES 31-2. *And they took Joseph's coat—killed a kid—dipped the coat in the blood.* The ten brothers pretended to Jacob, that Joseph had been killed by some wild animal, taking to him the tunic stained with the kid's blood. Reuben simply forebore to tell the truth. From the tattered state of the coat, it was easy to make a probable story. What deliberate lying! What deliberate cruelty! Thus to torture the feelings of their father! But such cruel, heartless sons too.

VERSES 33-34. *And he knew it.* Jacob indeed knew the gaudy tunic of his favorite son. All had been so devilishly planned as to impose effectually upon the father. How could he think otherwise? Here was the lacerated coat, all besmeared with blood! They suggested, as it were, the thought—*Joseph is without doubt rent in pieces!* It is quite possible to lie, without saying a word, you see. *And Jacob rent his clothes.* This was the ancient method by which to express sorrow. The *modern* style is, to purchase expensive mourning suits. The *male* members of the household did the mourning then; now, the *females* show out the grief of the family. *Sackcloth* was the emblem once. Now it is Henrietta cloth, and what not? In one respect, however, the ancient and modern modes agree—*to the trail in the dust.* It was very natural for Jacob to rend his garment, even as his heart had been rent, and as he believed the son's body to have been torn, like the tunic itself.

VERSE 35. *And all his sons and all his daughters rose up to comfort him.* There was but one daughter—Dinah. But the sons' wives may be included. The entire group entered into the conspiracy. What hypocrisy! They knew Joseph to be alive, yet they mourn with Jacob, and offer consolation over a death that had not occurred. But he that surrenders to the power of evil, is led as a slave whither he would not. Their comfort had no unction, though Jacob *refused to be comforted.*

VERSE 36. *And the Midianites sold him into Egypt.* Here the favorite son became a slave—the great one of the father's household was a bound-man. *Potiphar* is an Egyptian name, and means "belonging to the sun." He was an *officer* of king Pharaoh's court, and a military character. He appears to have been a wealthy man, (chap. xxxix. 4-6).

PRACTICAL REMARKS.—We continue the parallel between Joseph and Jesus, commenced in the last lesson. Joseph, the beloved son of the father, is sent to his brethren, as an innocent messenger of peace and good-will. He is wickedly sold for a few pieces of silver. How plainly Jesus is pre-figured in the transaction—even to the letter. The price for which both were sold seems the same, (Matth. xxvii. 3-9.) The bargain was made, in the one case, by *Judah*, which in Greek is *Judas*—the very name-sake of the disciple and brother who sold our Lord. *Egypt* undoubtedly is a figure of this world, the region of bondage and idolatry, in which Christ sojourned. This we may safely believe, on the ground of St. John's saying—"which spiritually is called Sodom and Egypt, where also our Lord was crucified," (Rev. xi. 7.) In this view, the introduction to the Ten Commandments carries much meaning for each and every one of us—"I am the Lord thy God, *which have brought thee out of the land of Egypt*, out of the house of bondage."

Dr. Schaff, in his "Through Bible Lands," says:—"There the patriarchal family found a hospitable home, and grew into a nation; there Joseph rose from slavery, into which he was sold by his brothers, to the highest position in the kingdom, and preserved the purity of his faith and character amid surrounding idolatry and corruption; there Moses was born and educated in all the wisdom of the Egyptians; there he wrought his miracles and became the leader of his people from bondage to freedom. * * The land of Egypt is imbedded in the decalogue as the house of bondage out of which the Lord God brought His people. Egypt gave shelter to the infant Jesus and His parents against the wrath of Herod. * * In a double sense it is true what was spoken by the Lord through the prophet, 'out of Egypt have I called my Son.' Yes, in a 'double' sense indeed, Israel and Jesus having been callled out of Egypt. But, why not in a *three-fold* sense, as well? If Egypt is verily the region of the world, the flesh, and the devil, in which our Lord was emerged, according to St. John—is not *every Christian* God's son, whom He called by the eternal Joseph 'out of the land of Egypt,' into the Canaan of liberty and light? If not, why was this introduction to the decalogue written in stone, for all ages to memorize?

Advertisements.

CARPETINGS

BEST MAKES

DOMESTIC AND IMPORTED

McCALLUM, CREASE & SLOAN

1012 and 1014 Chestnut St.

PHILADELPHIA.

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,
AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,

PHILADELPHIA.

First Street west of Second.

☞ A full assortment of the latest styles at low prices.

THE HENRY F. MILLER PIANO,

(Grand, Square and upright,)

THE LEADING INSTRUMENT OF BOSTON.

The Greatest Invention of the Day

Is the MILLER UPRIGHT PIANO with

FOOT PEDALS

Just the thing wanted for Pedal practice. Send or call for Illustrated Catalogue.

A GREAT VARIETY

of other make Pianos on hand.

PARLOR ORGANS

of superior quality and newest designs.

PURCHASERS

will find it to their advantage to call and examine our immense Stock and get our prices and terms before buying elsewhere.

C. J. HEPPE,
Cor. 6th and Thompson Sts.

KRANICH & BACH'S UP-right and square Pianos are greatly admired by all good performers. Mechanism, touch, and finish are perfect. They are strictly first-class instruments, and are sold only (at very reasonable prices) at 908 Arch Street, Philadelphia.

G. HERZBERG.

Refers by permission to Rev. P. S. Davis, D. D., and Dr. C. Z. Weiser.

ORGAN BEATTY PIANO

NEW ORGANS 23 Stops, 3 set Golden Tongue Reeds, 2 Oct's, 2 Knee Swells, Walnut Case, warr'd 6 years, Stool & Book $98. New Pianos, $143 to $255. ☞ Newspaper sent Free. Address Daniel F. Beatty, Washington, New Jersey.

ORGAN FOR SALE.

The large organ now in the Third Street Reformed Church of Easton. It can be bought cheap. For further particulars address the undersigned at Easton, Pa.

J. RADER.

WANAMAKER & BROWN.

W. & B. (repeated)

THE PRESENT RUSH FOR OVERCOATS,
THE PRESENT RUSH FOR MEN'S SUITS,
THE PRESENT RUSH FOR CHILDREN'S CLOTHES

KEEP

OAK HALL

TO

FEVER HEAT!

NOTHING LIKE IT

HAS BEEN SEEN SINCE CENTENNIAL TIMES!
HAS BEEN SEEN SINCE CENTENNIAL TIMES!
HAS BEEN SEEN SINCE CENTENNIAL TIMES!

THE EXPLANATION IS:

WE HAVE A MARVELOUS STOCK!
WE HAVE NEW PATTERNS!
WE HAVE IMPROVED WORKMANSHIP!

THE PEOPLE KNOW THEY

CAN DEPEND ON OUR CLOTHING!
CAN DEPEND ON US FOR RIGHT MATERIALS!
CAN DEPEND ON US FOR RIGHT PRICES!

WANAMAKER & BROWN,

OAK HALL, SIXTH AND MARKET.

P. S.—Any one can sell a $10 Suit, but who sells such a Fine Suit as ours at $10? Where is there such an assortment? The $10 Overcoat is simply wonderful. W. & B.

1879 BEATTY'S 1880
HOLIDAY GREETING.

BEATTY PIANO Superb Extra Square Grand Style No. 2023. Magnificent Rosewood Case, Solid Rosewood fancy Mouldings, new valuable improvements, elegantly finished. Three Strings. Weight, when boxed, over 1,000 lbs. Seven one-third (7 1-3) octave, full agraffe scale, extra fine rosewood case, all round corners, beautiful carved legs and lyre, heavy serpentine and top mouldings all around the case, back finished same as front. Beatty's very latest full iron frames, bars and extra braces, improved new scale, overstrung bass. French grand action, fret desk, carved pedal, ivory key fronts, capped hammers, and every improvement which can in any way tend to the perfection of the instrument has been added. It is a magnificent Pianoforte for a Holiday Gift. Regular Retail Price asked by the Monopolists about $1000.

WHAT A MAGNIFICENT GIFT this Piano would make to a friend of yours for a Christmas, or New Years present. ☞ In order that this gift may be placed within the reach of all, I will sell this beautiful Square Piano, boxed and delivered on board of cars, with a fine Cover, Book, and $15 Stool, all complete for only $255.00, the above is a correct cut of this beautiful instrument, warranted 6 years

ORGANS New and Elegant Upright Cabinet Parlor Organs, style No. 2400. Three (3) Set Golden Tongue Reeds, Thirteen (13) Stops. Two (2) Knee Swells. Solid walnut case, Fancy Top, &c. Warranted Six Years, all the modern improvements with Stool and Book, boxed and delivered on board of cars, ☞ for only $108.00, this Cabinet Parlor Organ is the sweetest toned instrument ever before manufactured in this or any other country. Order one for a Holiday Present, or for your own fireside. Special Holiday Offers now ready, on all styles of the Beatty Piano, Grand Square and Upright, and Church, Hall, Chapel, and Parlor Organs. ☞ New Pianos, Stool, Cover, Book $143 & upwards. ☞ New Organs, Stool, Book $55 & upwards, Warranted. ☞ Send reference or have instrument consigned to your express Agt. Freight Agt. or Bank Cashier. Pay only after you fully test at your own fireside, Cash with Order have preference on order book. Money refunded if unsatisfactory.

GREAT SUCCESS. Once more I am permitted to send forth my Holiday Greeting. Never before has my enormous business been so large as it is at the present moment, now nearly a hundred thousand of my celebrated instruments have found their way to happy firesides in all parts of the civilized world. Upon the strength of this great success, our citizens have chosen me their Mayor, by the largest majority ever before cast. So great has been the demand for my world renowned instruments, many of which I have while traveling in Europe last year. I am compelled to erect the largest factory (that is selling direct to the public) on Earth. Situated as it is on one of the finest locations in N. J., at Washington, Cor. Rail-Road Ave., and Beatty St., (Name of street changed to Beatty, by act of council in honor of the great enterprise,) and within one hundred yards of the Junction of four different rail-roads, leaving for all parts of the country. Some idea of this immense structure can be gained from the following viz., in its construction over three hundred tons of lumber were required, thirty tons of slate were used in its roofing. It contains nearly four hundred widows an Engine of sixty horse power, drives over $9,000 worth of the finest wood working machinery. The above cut gives but a faint discription of this mammoth building. ☞ Labor and Material is Advancing, if you ever intend to buy an instrument, Now is your Opportunity. If you do not want one for your own fireside, buy for a Holiday Gift for your friend. ☞ Latest Illustrated Newspaper, (Holiday Edition) Sent Free. ☞ Please show this Holiday Offer to your Friends.

ADDRESS ALL ORDERS TO DANIEL F. BEATTY, Washington, New Jersey.

GET THE BEST

MASON & HAMLIN

"MATCHLESS" - FRANZ LISZT - "UNRIVALLED"

AWARDED HIGHEST HONORS AT EVERY WORLDS EXHIBITION FOR THIRTEEN YEARS

NO OTHER AMERICAN ORGANS HAVE BEEN AWARDED SUCH AT ANY.

PRICES $54. $66. $78. $84. TO $500 AND UPWARDS: ALSO FOR EASY PAYMENTS $5 PER MONTH FOR 12 MONTHS, OR $6.75 PER QUARTER FOR 10 QUARTERS, AND UPWARDS.

CATALOGUES FREE.

"MUSICIANS GENERALLY REGARD THEM AS UNEQUALLED"—THEODORE THOMAS.

CABINET ORGANS

154 TREMONT ST., BOSTON; 46 E. 14TH ST. (UNION SQ) NEW YORK; 250 AND 252 WABASH AVE., CHICAGO.

IMITATION STAINED GLASS CONSISTS of thin sheets of brilliantly colored silk paper, an easy and inexpensive means of painting glass. Fills a vacancy long felt in ornamentation of common window-panes, etc. A great invention, a new, neat and fascinating occupation for ladies and gentlemen, in tastefully beautifying their homes places of business, etc. Curtains, Shades and blinds dispensed with. New, elegant cheap and durable. It is applied, either temporarily or permanently to the windows of churches, Public Buildings, Street and Railroad Cars, Steamboats, Offices, Libraries Parlors, Bath and Bar Rooms, Transoms, Vestibule Doors, etc. with the unique effect, beauty and brilliancy of colored glass in a richly stained or painted window.

ONE GOOD MAN in each State and County wanted. SAMPLES of four beautiful styles, 12x18, sent prepaid with full instructions, Wholesale Prices, etc. on receipt of $1.00. Large illustrated price lists of the above invention, circulars, and a beautiful 10x14 engraving of the SMITHOGRAPH. Full particulars of The PHILA. AGENTS' HERALD, &C. FREE.

ACTIVE AGENTS GIVEN GOOD EMPLOYMENT EVERYWHERE by nearly 500 responsible advertisers in Agents' Herald, rare chances for unemployed to make money. Sample Copies 10cts

Portraits, etc., drawn by machinery, with Pen, Pencil or Crayon. Apparatus, with instructions, sent by mail, for 25 cents. Complete Outfit for painting, shading, etc. $1.25.

L. Lum Smith, 717 Sansom St. PHILA. PA.

A. S. BARNES & CO., Publishers of the authorized Hymn and Tune Book for the Reformed Church in America. Write for introductory terms. 111 & 113 William Street, New York.

PATENTS

In connection with the pub ication of the *Scientific American*, we continne to act as Solicitors for Patents, Caveats, Trade-Marks, Copyrights, etc., for the United States, Canada, Cuba, England, France, Germany, etc. In this line of business we have had *thirty-five years' experience.*

Patents obtained through us are noticed in the *Scientific American.* This large and splendidly illustrated weekly paper shows the current progress of Science, is very interesting, and has an enormous circulation. Subscriptions $3.20 per year, postpaid; single copies 10 cents. Sold at all Bookstores and News-offices.

Can I Obtain a Patent? The quickest and best way to obtain a satisfactory answer, without expense, is to write to us (Munn & Co.), describing the invention, with a small sketch. All we need is to get the *idea.* We will immediately answer, and give the necessary instructions. For this advice we make *no charge.*

We also send *free* our Hand Book about the Patent Laws, Patents, Caveats, Trade Marks, their costs, and how procured, with hints for procuring advances on inventions. Address MUNN & CO., Publishers of the *Scientific American*, 37 Park Row, New York.

PAPER-HANGINGS

Our stock comprises all grades, and is composed of our own manufactures and a choice selection from the best works of others, and is offered

At the Lowest Possible Price

WILSON & FENIMORE,
925 Market St., Philadelphia.

OUR PERIODICALS.

THE FOLLOWING PERIODICALS.

ARE ISSUED BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

On the terms indicated in each case.

THE MESSENGER,

(WEEKLY)

Double sheet, - - $2.20 per year.
Single sheet, - - $1.10 " "

EACH CASE IN ADVANCE.

GUARDIAN,

(MONTHLY)

Devoted to the interests of Young Men and Ladies, and also of the Sunday School cause, at

Single Copy, - - - $1.25 per year.
Five or more copies to one address, at the rate of $1.00 per year for each copy.

IN EACH CASE IN ADVANCE.

THE

REFORMED QUARTERLY REVIEW,

(QUARTERLY)

Each number to average 160 pages, at $3.00 per year in advance. 7 Copies for $18 in advance.

SUNDAY-SCHOOL PAPERS.

CHILD'S TREASURY,

(MONTHLY)

Single Copy, - - 35 cts. per year.
Ten copies or more to one address, at 15 cents each copy per year.

(SEMI-MONTHLY)

Single Copy, - - 60 cts. per year.
Ten copies or more to one address, at 28 cents each copy per year.

IN EACH CASE IN ADVANCE.

SUNSHINE,

A WEEKLY FOR INFANT DEPARTMENT.

Single Copy, - - 35 cts. per year.
Ten copies or more to one address, at 25 cents each copy per year.

IN EACH CASE IN ADVANCE.

LESSON PAPERS.

For Ten Copies and upwards, at the rate of 65 cents for 100 copies of a single issue.

All orders to be addressed to, and Checks and Money Orders made payable to

Reformed Church Publication Board,

907 Arch Street, Philadelphia.

PROPOSALS INVITED.

Sealed proposals are solicited for executing the printing of the Reformed Church Board during the year 1880. These proposals must embrace the charge per thousand ems of fresh as well as standing matter each week in "THE MESSENGER" in its present form, from January 1st next, as well as for press work on the same per token; and also the charge per thousand ems and press work per token on the "*Review*," "*Guardian*," "*Child's Treasury*" and "*Sunshine*;" and likewise the press work per token from stereotype plates, for editions of 500, 1,000 and 2000 copies. All the work must be executed in the best workmanlike manner. Similar proposals are solicited in reference to the binding of the books published by the Board; and also for the supply of paper, on which to print "THE MESSENGER," and other periodicals of the Church, specifying the price per pound, and terms of payment, accompanied with specimens of the quality of the paper proposed to be furnished. All desired information will be given as far as possible, on application. The proposals are to be addressed to the "**Reformed Church Publication Board, 907 Arch Street, Phila.,** and must be sent in on or before the 8th of December next Nov. 1st, 1879.

SUNSHINE. SUNSHINE. SUNSHINE.

We would respectfully call the attention of Christian Families and Sunday Schools to the above heading. It is the name of a new weekly paper published by the Reformed Church Publication Board, 907 Arch St., Phila. It will be its aim and purpose to scatter "sunshine" everywhere around its pathway, and when this is done, how cheerful and bright everything appears to be!

Make it a present to your little ones. Every family should have a copy of it. Price only 50c. a copy per year, postage prepaid, with a proper deduction when ordered in large quantities. Sunday Schools, desirous of introducing a first-class paper for their infant scholars, should, before purchasing elsewhere, examine this one. Copies for examination will cheerfully be sent upon application. Parents, Superintendents and Teachers please bear this in mind. Address all communications to

REFORMED CHURCH PUBLICATION BOARD,
907 ARCH ST., PHILA.

IMPORTANT ANNOUNCEMENT.

Epistle Lessons reduced from 50c. to	$0 15
Gospel " " "	.15
Good Friday, cloth limp,	.10
Easter Walk, "	.10
Christ and the Lawyer, cloth limp,	.10
Christological Theology, reduced from 30c. to	.10
Tercentenary Monument, " $3 50 to	1 25
Prodigal Son, *German*, Imit Mor Gilt,	1 00
" *English*, " "	1 00
Back Volumes of Guardian, Half Mor Binding,	.75
Voice of Blood, Rev. Sam'l Phillips, reduced from $2 to	.75
Mystical Presence, By Rev. Jno. W. Nevin, D. D., reduced from $1 to	.75
Mercersburg Theology, By Rev. Sam'l Miller, reduced from 60c. to	.40
Life of Schlatter, reduced from $1.50 to	1.25
Sinai and Zion, By Bausman, *English*, cloth, reduced from $2 to	1 50
" " " cl gt edges, reduced from $3 to	2.00
Philosophy and Logic, By Rev. E. V. Gerhart, D. D., reduced from $1.25 to	1.00
Rauch's Inner Life " " $1.25 to	1.00
Pennsylvania Dutch, By Haldeman, "	1.00
Wanner on the Family, reduced from 75c. to	.60
Infant Baptism, Bomberger, " 50c. to	.40
Family Assistant, By Rev. Sam'l R. Fisher, D. D., reduced from $1.25 to	1 00
Life of Zwingli, reduced from $1 to	.85
Wayside Gleanings, Bausman, reduced from $2 to	1.25
Creeds and Customs, Russell, reduced from $2 to	1.50
Life of Krummacher,	2 00
Schaff's Principles of Protestantism,	.10

Address all orders to

Reformed Church Publication Board,
907 Arch St., Phila.

NOTES ON THE HEIDELBERG CATECHISM.

This admirable volume, prepared by the REV. A. C. WHITMER, for Parents, Teachers and Catechumens, is kept for sale at the PUBLICATION OFFICE of the REFORMED CHURCH, 907 ARCH ST., PHILADELPHIA. The price is $1 per single copy, with the usual deduction to those who buy by the dozen, or in large quantities. All orders for the work will be promptly filled.

General News.

HOME.

The twenty-fifth anniversary of the consecration of Bishop Potter, of New York, was celebrated in Trinity Church, on last Sunday.

Storms along the Atlantic coast have caused many marine disasters. Six vessels are reported as shipwrecked at different points, on the 22d inst.

Rev. Dr. Charles F. Schaeffer, a well known minister and professor of theology in the Lutheran Church, died in this city, November 23d He has during his life been pastor at Carlisle, Pa., Hagerstown, Md., Lancaster, Ohio, Red Hook, N. Y. and Easton, Pa., although most of his days were spent in teaching in the seminaries of the Church to which he belongs He is widely known as the translator of "Kurtz's Sacred History," and "Arnot's True Christianity."

FOREIGN.

The Chilian land forces have invaded Peru.

Bismarck has assured M. De St. Vallier that the arrangements between Austria and Germany are not directed against France.

There has been great excitement in Ireland growing out of utterances of some persons at Sligo, which were supposed to be seditious. These speeches it is now said were misrepresented, but the occasion, has drawn attention to the stringent laws in regard to the non payment of debt, and some modification will most likely be made to prevent further agitation.

FOR CATARRHAL and Throat Disorders "*Brown's Bronchial Troches*" are renowned and marvelously effective, giving immediate relief in most cases.

FRANCE PRIDES HERSELF on the excellence of her Chocolate, but at the Exposition of 1878, Walter Baker & Co. won the Gold medal for the superiority of their preparations of Chocolate. Sold everywhere by grocers.

THE GREAT SUCCESS in the sale of the well-known Model Printing Press, manufactured by J. W. Daughaday & Co., of Philadelphia, is due to the fact that it is not only a money-saver, but a money-earner, wherever it is used. There is no trouble in its operation, and when once in use, there is no getting along without it. The attention of our readers is called to the Manufacturers' advertisement in this paper.

ATTENTION is called especially to the advisability of dealing with the thoroughly-proven house of Messrs. Cooper & Conard. From their large stock, one has the cheapest lowest goods from which to select, with prices the least that proper articles can be sold for. Their stock embraces all seasonable goods, and owing to their accommodation in so freely sending samples, buyers at a distance can make intelligent selections in their homes and secure the same prices as if buying in person. Cooper & Conard guarantee the full satisfaction of customers without reserve. They call attention to their advertisement which appeared in our last issue.

MOTHERS, make your children happy, buy them each a pair of Sollers & Co.'s Celebrated Protection Toe Shoes. The only place they can be bought is of the manufacturers, Sollers & Co., 636 Arch Street, Phila.

Advertisements.

Successors to MASON & Co.
MATTHEWS & Co
FINE STATIONERY & ENGRAVING, ILLUMINATING, DIE SINKING, STAMPING &c. &c.
WEDDING INVITATIONS, VISITING & PARTY CARDS FURNISHED IN LATEST STYLES.
1202 CHESTNUT ST. PHILA.
HERALDIC WORK A SPECIALTY.

AGENTS WANTED for the **richly** *illustrated* work, a *complete* and *brilliant* History of the *great tour of*

GEN. GRANT AROUND THE WORLD

by **Hon. J. T. Headley,** *the prince of descriptive authors.* The **greatest bit. A million people want it.** *Here is the best chance of your life to make money.* Beware of *imitations* by *unknown* authors The **splendid** *authorship,* **elegant** *illustrations,* **superior** *paper,* and **marvelous** *cheapness* render this book **immensely popular, 2,000** agents *at work,* and reporting **rapid** *sales.* Nearly **10,000** books sold. **3,000 AGENTS WANTED YET.** For particulars address HUBBARD BROS., 733 Sansom St., Philada., Pa.

Best in the World: COMMON-SENSE CHAIRS AND ROCKERS.

With or without Reading and Writing Table. A lady purchaser writes, "*The only objection to your Common-Sense Rocker is,* **we all want it.**

'I love it, I love it, and who shall dare To chide me for loving the Common-Sense Chair.'"

Strong, easy, and **roomy. Fits everywhere.** Send stamp for list to F. A. SINCLAIR, Mottville, Onondago Co., N. Y.

Every chair stamped and warranted perfect.

JUST READY FOR BOYS AND GIRLS.

JOHNNY'S DISCOVERIES. By ADAM STWIN, Illustrated. Three vols. Quarto. Chromo board covers, 60 cents each.

At Home.
In the Mountains.
By Sea and Shore.

Philosophy and Science as children like it.

NATURAL HISTORY STORIES. Four hundred illustrations. Three volumes. Quarto. Chromo board cover, 75 cents each.

Water Wonders.
On Four Feet.
Winged Wonders.

Good books for home kindergarten teachers.

CHRISTMAS PIE. By ELLA M. BAKER. Illustrated with six drawings by Miss Lathbury. Large 16mo. Extra cloth binding, $1.50.

A most delightful story-book for grown-up girls.

Boston: D. Lothrop & Co., Publishers.

ODORLESS AIR-TIGHT CHAMBER COMMODE

$4 to $7.

Best and Cheapest in the Market.

Boot-Blacking Boxes

$1 to $6.

Great reduction from last year's prices.

Farson's Salesrooms,
230 Dock St. bel. Walnut.

Popular Music Books.

Temperance Jewels. New Temperance Songs of the best quality. 30 cts. (Nearly ready)

White Robes. The Sweetest Sabbath School Song Book ever made 30 cts.

Gem Gleaner. Superior collection of Anthems for Church Service. $1.00

A Prodigal Son. A Grand Cantata. By SULLIVAN. Commended to Musical Societies. 75 cts.

American Glee Book. Mixed Voices. One of the very best Glee and Chorus Books. $1.50.

Emerson's Vocal Method. For Voice Training. One of the very best. $1.50

Dr. of Alcantara. Fine Opera. Good Music and easy to give. $1.50

☞ Specimens of these or any other books, or any piece of Sheet Music mailed anywhere, post free, for the retail prices.

OLIVER DITSON & CO., Boston.
J. E. DITSON & CO.,
922 Chestnut St, Phila.

DO YOU WANT

A first class family newspaper? One that is full of interesting reading, fine illustrations and suited to the wants of every member of the family? Twelve pages weekly, postpaid only $2 50 per year, or *less than 5 cents weekly.*

Send for a sample copy of the

Illustrated Christian Weekly,
150 NASSAU ST., NEW YORK.

WHILE IN **PARIS**

I arranged for the sole agency of the United States of the world-renowned

WINDSOR KID GLOVE.

I have guaranteed large sales to the manufacturers, and consequently offer these gloves at prices beyond the competition of any house selling Real Kid Gloves.

The Windsor is a Fine, Elastic, Thin Kid and as a Perfectly Fitting Glove has no equal in the United States.

The shades and colors are perfectly grand, and are in Gendarme, Maroon, Browns, Wine Colors, all the Slate and Steel Shades, Myrtle and Olive Greens, Old Gold, Black, White, Opera, and all the new shades in street wear.

A large invoice has just arrived, and in order to obtain for the Windsor the prestige it justly merits with the Ladies of Philadelphia and vicinity, I offer them at the following very low prices:

3-BUTTON,	*$1.00*
4-BUTTON,	*1.20*
6-BUTTON,	*1.45*

In sending mail orders, please send size desired and sample of goods to be matched.

ALFRED WILLIAMS,
IMPORTER AND MANUFACTURER,
No. 10 North Eighth Street.
PHILADELPHIA.

PRIZE MEDAL, PARIS, 1878.

MAKE and SAVE MONEY
BY USING THE CELEBRATED
MODEL PRINTING PRESS

Any smart boy can readily manage it and do hundreds of dollars worth of work every year. It will save BUSINESS MEN all their printing bills. Presses for Business Printing $6 to $22. Card Presses as low as $3. Rotary foot and steam power presses from to $166. 7,000 now in use. Send 10 cents for handsome illustrated 124-page Instruction and Specimen Book, entitled

HOW TO PRINT

and copy of MODEL PRINTER'S GUIDE, with all the particulars. J. W. DAUGHADAY & CO., Inventors and Manufacturers, 723 Chestnut Street, Philadelphia.

"The Model Press surpasses anything we ever expected. It has about paid for itself in two weeks.—BENSON & McGILL, Hartwell, Ga." "I would not take $100 and be without the Model Press. It has netted me in less than three months over $200.—J. H. STARR, Hartford, Conn." "No investment will pay as well as a Model Press. In my own business I have saved about $300 a year by its use.—B. J. BICKNELL, Memphis, Tenn."

GEO. C. NEWMAN,
MANUFACTURER OF
LOOKING-GLASSES
Window Cornices, Picture and Portrait Frames.

A fine assortment of Oil Paintings, Engravings, and Chromos always on hand.

Store and Factory, 806 Market St., Phila.

350 NEW STYLES OF CHAIRS
QUEEN ANNE, EASTLAKE, Etc
For Dining Rooms, Offices, Chambers, etc. Specialties for Sunday Schools, Halls, Seminaries, etc. Also
AN IMMENSE STOCK OF FOLDING CHAIRS,
New Styles. Wholesale and Retail.
I. H. WISLER 223 & 225 North Sixth St. PHILADELPHIA.

YOUTHS' CLOTHING.

A. C. YATES & CO.
BOYS' DEPARTMENT.

BOYS' CLOTHING.

626 CHESTNUT
PHILADELPHIA.

CHILDREN'S CLOTHING.

☞ The Largest Boys' Clothing House in America.

BLACK & COLORED SILKS
CHEAPER THAN THEY HAVE EVER BEEN SHOWN IN PHILADELPHIA.

SOUTHWICK'S COMBINATION STORE,
Corner Eleventh and Chestnut Streets, Philadelphia, Pa.

1880 | SUNDAY-SCHOOLS OF EVERY DENOMINATION | 1880

Will find the wants of every class of teachers and scholars met by the *LESSON HELPS OF THE AMERICAN SUNDAY-SCHOOL UNION.* Rev. EDWIN W. RICE, Editor. Rev. MOSELEY H. WILLIAMS, Assistant Editor. All the publications of this great National Society are revised by a Committee of Publication of various Evangelical Denominations, giving assurance that they will be *Sound in Doctrine, Thorough in Scholarship, and adapted for Practical use.*

THE SUNDAY-SCHOOL WORLD FOR 1880

Will be issued in octavo form as *A POPULAR MONTHLY MAGAZINE,* which will make it more valuable than ever as a help for Pastors, Superintendents, Teachers, and all Bible Students. THE INTERNATIONAL LESSON DEPARTMENT will contain, as heretofore, Explanations by the Rev. John Hall, D. D., of New York; Primary Lesson Helps by Mrs. Alice W Knox; Light on the Lessons from Bible Lands by Professor George E. Post, M. D., of the Syrian Protestant College, Beirut; to which will be added Blackboard exercises, Lesson Illustrations, and Explanations of difficult points. Methods for using these helps in teaching the Lessons will be presented by the Editor, the Rev. Edwin W. Rice. If you wish a paper which will furnish all necessary helps for teaching the lessons, and for carrying on your Sunday-school work, subscribe for THE SUNDAY SCHOOL WORLD.

Price, 50 cents a year. By mail, 60 cents; in clubs, 55 cents.

THE NEW SUNDAY-SCHOOL UNION QUARTERLY.

Specially prepared for the use of scholars. Will be convenient in size, attractive in type, illustrated with maps and cuts; in short, a magazine to be used and enjoyed by all wide-awake Sunday-school boys and girls.

Single copies, 5c; 20c, per year; 5 copies and over, 15c. each per year. Only 30c. per quarter for a class of eight scholars.

GRADED LESSON PAPERS.

The hundreds of thousands who prefer their helps in the more frequent form of lesson leaves will find THE ADVANCED PAPER, for the adult classes, THE INTERMEDIATE PAPER, for the main school, and THE PRIMARY PAPER, for the younger scholars, especially adopted to their purpose.

Price of each grade, $7.50 per 100 copies per year (7½ cents for each scholar).

QUARTERLY REVIEW PAPERS.

Those who want helps for the review Sabbath which may make them most attractive, instructive, and useful to every teacher and scholar, should subscribe for. I. THE LARGEST REVIEW CHART, printed on sheets 5 feet wide and 3½ long, in large bold letters, that the whole school may read. 25 cents each, or $1 00 per year. II. THE SUPERINTENDENT'S REVIEW PAPER, furnishing plans for review and an appropriate Order of Service. Price, 2 cents each; eight cents per year. III. THE SCHOLARS' AND TEACHERS' REVIEW PAPER, having Review Studies and Responsive Services from the lessons and Golden Texts. Furnished at the rate of 100 copies per quarter, 75 cents; per year, $3.00.

THE CHILD'S WORLD

Will have an article in every number from Rev. Richard Newton, D. D, the great children's writer and preacher, and pleasing and instructive articles from other popular writers for the young. Those who want a paper, not as a lesson help, but to please and instruct the young folks by interesting stories and bright pictures, making the Sabbath cheerful and helpful to them, should subscribe for THE CHILD'S WORLD. Schools or classes supplied at the rate of 100 copies per year, in advance, monthly, $12; semi-monthly, $24. Single subscriptions, or less than 5 copies, each 25 cents monthly, 50 cents semi-monthly.

THE SCHOLAR'S HAND-BOOK.

Bound in boards, printed in clear type, with maps, blackboard illustrations, full explanations, and notes. New Series. Part I. January to July Part II. July to December. Price of each, 10 cents; 100 copies, $8 00. The two parts bound in one volume, 20 cents; 100 copies, $15 00.

Specimens of papers and catalogues of books free. Send for the above and all Sunday-school supplies to the depositories of

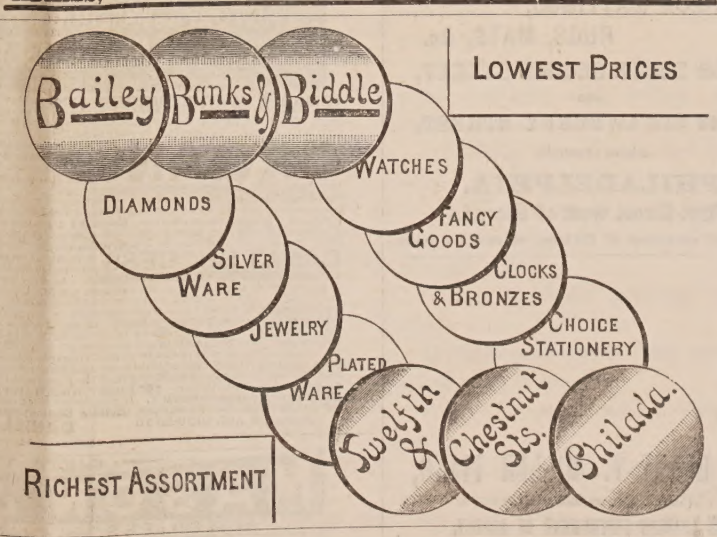
THE AMERICAN SUNDAY-SCHOOL UNION,
1122 Chestnut Street, Philadelphia.

10 BIBLE HOUSE, NEW YORK; 73 RANDOLPH STREET, CHICAGO.

REDUCTION IN PRICE!

Before selecting your Sunday-school Helps for 1880, send for free samples of our periodicals: **The National Sunday School Teacher; The National Quarterly; The Scholar's Weekly,** and **The Little Folks.** They are **Reduced in Price, Newly Illustrated, Re-arranged,** and in every way made better than ever.

ADAMS, BLACKMER, & LYON PUB. CO., CHICAGO, ILL.



BUFFORD'S
CHRISTMAS AND NEW YEAR CARDS

Christmas Transparencies, Christmas Panels, Ladies' Christmas Calendars, etc., Rheotype Engravings, Sunday and Day School Rewards, School and Society Diplomas, Cottage and Cabinet Chromos. For sale by all the leading stationers. Extra inducements to teachers and agents. **J. H. BUFFORD'S SONS, Publishers, Boston, Mass.** Established 1830.

I. & R. LAMB, 59 Carmine St., N. Y.

CHURCH FURNITURE

BANNERS OF SILK AND GOLD FOR SUNDAY-SCHOOLS **$5, $7 50, $10.**

Send for circular and price-list.

$5 to 20 per day at home. Samples worth $5 free Address STINSON & Co., Portland, Me.

A SUPERB HOLIDAY GIFT FREE!

We have just issued a new book on "Society and the Rules that Govern It" that is certain to reach a large sale. It is

"MANNERS THAT WIN."

It is intended to be superior to all other books relating to society and the rules of etiquette. No pains have been spared in its compilation. All the latest and best standard authorities have been consulted, as well as many people in high social standing in the large cities, who are familiar with the best usages of society, and it is

THOROUGHLY TRUSTWORTHY.

Nor is it simply an etiquette book, teaching a certain system of bows and smirks and certain tricks of dress and behavior, but it is the embodiment of **solid common sense,** teaching men and women how to *be,* as well as how to *seem* to be gentlemen and ladies. It is especially attractive (as represented in the engraving), with beautiful Gilt Side-Title, Heavy Tinted Paper, and Clear Print. To show it is to create a desire to possess it.

PRICES.

Cloth (gilt side, plain edges)	$2.00
Cloth (full gilt)	2.50
Morocco (full gilt)	3.50

SOLD BY SUBSCRIPTION.

☞ **AGENTS WANTED** in every county in the United States. Our terms are unequaled for liberality. **Send for terms.**

HOW TO GET "MANNERS THAT WIN" FREE!

We will send a copy post-paid (plain edges, full gilt side-title) to any one who sends us **six** subscribers for one year, at **75c.** each, for that superb and helpful monthly, **THE HOUSEKEEPER,** or a copy with full gilt side-title and gilt edges for **seven** subscribers at **75c.** each, or **eight** at **60c.** each. Send **3c.** stamp for new Premium List, which offers 100 rich premiums for **small clubs,** requiring *very little work* to earn them. Ladies, think of a pair of *good Four-Button Kid Gloves* for securing **two** subscribers, one year, at **75c.** each.

P. S.—To the lady who first sends a **3c.** stamp for a Premium List from any post-office in the United States, enclosing this advertisement, we will send **THE HOUSEKEEPER** from now to January 1st, 1881, for **25c.** (cost of postage and mailing).

BUCKEYE PUBLISHING COMPANY,
MINNEAPOLIS, MINN.

JOHN WANAMAKER,
General Dry Goods House.

JOHN WANAMAKER,
Grand Depot, Entrance on Chestnut street, near U. S. Mint.

JOHN WANAMAKER,
The Largest Retail Store in the Dry Goods trade in the city.

JOHN WANAMAKER,
The Largest Retail Stock of Dry Goods and the Largest Retail Business done in Philadelphia.

JOHN WANAMAKER,
The space in use in retailing goods covers an area of between four and five acres at Grand Depot alone.

JOHN WANAMAKER
Established a retail business in 1861, and ever since has made a constant study of bringing consumer and producer together.

JOHN WANAMAKER.
The Grand Depot unites Forty Departments of Merchandise under one roof and one management, which is an economy to both merchant and customer.

JOHN WANAMAKER
Gives extraordinary advantages to customers by his equitable system of exchanges, refunding money, uniform prices, careful watch and care of customers' interests in every possible way.

JOHN WANAMAKER
Manufactures largely many of the articles sold at Grand Depot, instead of purchasing them in other cities, thus giving the goods to customers without a dealer's profit, and distributing wages to Philadelphia work people.

JOHN WANAMAKER
Imports directly from foreign countries and last season five heads of departments went abroad to select in person the stocks for the coming season.

JOHN WANAMAKER
Sells the finest class of goods as the medium classes and the system of marking the prices prevents the "fancy prices" which seem so necessary in some cases to assure some customers of proper quality.

JOHN WANAMAKER
Finds that the handling of such large quantities of goods will pay a sufficient profit by the discounts and a small commission, such as is charged by commission houses.

JOHN WANAMAKER
Desires to state that the daily experience in managing the Grand Depot develops improvements and new plans that add to the advantages of all who are its customers.

JOHN WANAMAKER
Holds at the present date (November 1st) about one and a quarter millions of Dry Goods, Ladies' and Gents' Wear and Housekeeping Goods, all spread out on view on one grand floor and galleries.

JOHN WANAMAKER
Opens to-day several lots of new goods, just received by recent steamers and from manufacturers.

JOHN WANAMAKER
Made contracts before the advances in many classes of goods, and offers the goods at the old prices wherever practicable.

JOHN WANAMAKER
Has the pleasure of announcing that the Upholstery Department now ranks as a first-class department, having ample space, abundant stock, and a corps of skilful artists and workmen.

We are just opening a novelty in Curtains, never before shown, and said to be confined exclusively to us for Philadelphia It is a White Curtain, with cross stripes, in Roman colors, and very stylish and effective.

Also a large assortment of Linen Bunting for Curtains, in ecru and white, from 35 cts. per yard; striped from 37½ cts. per yard.

We have an immense variety of raw silk, spun silk, and cross stripe of Tapestries, and as low prices as can be found anywhere, some really good things at $1 25 and $1.50 a yard

JOHN WANAMAKER.
Dress Goods.—In this Department we determined to excel this season, and customers who have dealt with us are delighted and sending their friends. This list of proper prices may be of some service, but to get correct ideas the goods must be seen, qualities and widths examined, colorings inspected.

Our stock this season is far in excess of former seasons, and far surpasses any former effort. We are discovering what the people like, and propose to place before them exactly what they want and at proper prices.

JOHN WANAMAKER.
Boys' Clothing.—How is it possible for any one to compete with us in the sale of Boys' Clothing? We are not dealers, but, as manufacturers can supply other stores at our retail prices cheaper than they can buy in New York. This is susceptible of easy proof. If people buy goods at lower prices, they must take inferior fabrics and imitation linings. Though clothes may be pressed into good shape and talked into customers' good graces, yet the fact that they are unsponged, part cotton and cotton lined, will appear when worn, and prove to be a poor purchase. We are increasing our business steadily on the same principles that built up our large business.

1—True Materials.
2—Newest and Best Shapes.
3—First class Workmanship.
4—The Proper Prices.

JOHN WANAMAKER
JOHN WANAMAKER
JOHN WANAMAKER
JOHN WANAMAKER
JOHN WANAMAKER

Proposes to make the FIRST FULL DISPLAY OF WINTER DRY GOODS.

Many of the New goods were only opened during the past week and are not shown anywhere else in Philadelphia.

A frequent walk through the Grand Depot (where each one is treated rather as a guest than as a purchaser) will be found to be not only a pleasure, but a means of education to the visitor who studies the progress of art in manufactures.

Commendable diligence has been exercised by our linen buyer, who opens lots of handsome goods in Blankets, Quilts and Linen Fabrics.